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ABSTRACT

These proceedings comprise 33 presentations. They are "Glaser or Strauss?"(Babchuk); "Reframing Participation in Adult Education Programs" (Babchuk); "Multicultural Adult Education as Discourse in the Social Construction of Reality" (Baptiste); "Political Construction of Adult Education" (Baptiste, Heaney); "Development of Resilience in Adult Women" (Boer, McElhinney); "Play as a Component of the Adult Educational Experience" (Cooper); "Impact of Motivation, Volition, and Classroom Context on Adult Learning" (Coutney et al.); "Beyond the Sixth Floor" (Courtney, Maben-Crouch); "Transformation and the 'Spectrum of Consciousness'" (Deems); "To Dance with the Dragon" (Dirkx); "Eduard Lindeman and the Social Gospel" (Fisher); "The Learning of Great-Grandmothering" (Reese); "Practices and Competencies Shaping the Jobs of Training and Human Resource Development Professional Practitioners" (Jordan, Oaklief); "Instructional Technology" (Lavin, Kizzier); "Integrating Higher Education and Business and Industry" (Maki); "A Case Study of Teaching/Learning Experiences as Perceived by Participants in a Nontraditional Degree Completion Program for Adult Students (Manhesk); "Multiframe Leadership in Multiracial Organizations" (Martin); "Welfare Reform (Martin); "Relationships Between Theory and Practice" (McElhinney); "Experiencing the Constraints of Our Cultural Boundaries" (Miller); "Civic Action and Public Education" (Morris); "Adult Education Professoriate of Australia" (Morris); "Program Planning Wheel--'The Son of S.A.M.'" (Murk, Walls); "Research Implications from Lower Order Data for Improving Program Planning Practice in Five Types of Adult Education Organizations" (Oaklief); "Trends in the Use of Instructional Technologies in the Workplace" (Oursler); "Education for Community" (Peterson); "Academic Program Integration" (Peterson, Provo); "Conducting Comprehensive Program Planning" (Phillips, Dionne); "Learning

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from Dirtbags" (Prenger); "Creating a Collaborative Workplace Utilizing Adult Learning Strategies" (Quinn); "Faculty Persistence in University Outreach Activities" (Sandmann, Waldschmidt); "Discovering Why Adults Do Not Participate in Formal Adult Education" (Thomas, McElhinney); and "Perception of Values and the Process of Professional Socialization As an Experience in Transformational Learning" (Wilson). (YLB)

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ED 477 391

Proceedings of the Fifteenth Annual Midwest Research-To-Practice Conference in Adult, Continuing & Community Education

Lincoln, Nebraska
October 17-19, 1996

Hosted by:
University of Nebraska-Lincoln
Department of Vocational Adult Education

University of Nebraska-Lincoln
Division of Continuing Studies

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Proceedings
of the
Fifteenth Annual

Midwest Research-to-Practice Conference

in Adult, Continuing, and
Community Education

John M. Dirkx, Ph.D., Editor

October 17-19, 1996

Copies of

THE MIDWEST RESEARCH-TO-PRACTICE CONFERENCE
1996 PROCEEDINGS

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Dear Midwest Research-to-Practice Conference Participants:

Welcome to the Fifteenth Annual Midwest Research-to-Practice Conference in Adult, Continuing, and Community Education, hosted by the University of Nebraska - Lincoln, Department of Vocational & Adult Education and the Division of Continuing Studies, held at the Ramada in Lincoln, NE.

This conference was developed in the early 1980s by researchers and practitioners from Midwestern universities with graduate programs in adult and community education and from professional associations to which adult, continuing, and community educators belonged. Since its fledgling beginnings, the conference has grown in the number of proposals submitted, the total number of papers presented, the number of students presenting, the geographic area from which participants are drawn, and the number of conference participants. To accommodate an increasing number of quality papers, an additional series of concurrent sessions has been added to this conference.

No conference of this sort would be possible without the work of a regional steering committee, a local planning committee, those persons submitting proposals and papers, and the many volunteers who have performed countless tasks necessary to the success of the conference. Nor would the conference be possible without the financial support of the sponsors and, in particular, the host institutions.

We are pleased to invite you to participate in all aspects of the conference: pre-conference tours, reception, general sessions, luncheons, and concurrent sessions. In this volume we provide copies of all of the papers being presented, half of which were developed while the presenters were graduate students.

As you attend the sessions, greet colleagues and friends, and reflect on the various papers and presentations, we hope you are encouraged to grow professionally in your own research and practice in adult, continuing, and community education.

Sincerely,

Cynthia Blodgett-McDeavitt

Cynthia Blodgett-McDeavitt
University of Nebraska - Lincoln
Dept of Vocational & Adult Education
Conference Co-Chair

Wayne Babchuk

Wayne Babchuk
University of Nebraska - Lincoln
Dept of Academic Conferences
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Conference Co-Chair

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IN
ADULT, CONTINUING, AND COMMUNITY EDUCATION

MISSION STATEMENT

The conference provides a forum for practitioners and researchers to discuss practices, concepts, evaluation, and research studies in order to improve practice in Adult Education. It facilitates dialogue and the initiation and pursuit of projects among individuals and groups working in the various fields of Adult Education. Through such discussion and collaboration participants contribute toward the realization of a more humane and just society through lifelong learning.

Prepared on behalf of the Midwest Research-to-Practice Conference Steering Committee
by Boyd Rossing, May 28, 1991

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Dept. of Vocational & Adult Education

University of Nebraska - Lincoln
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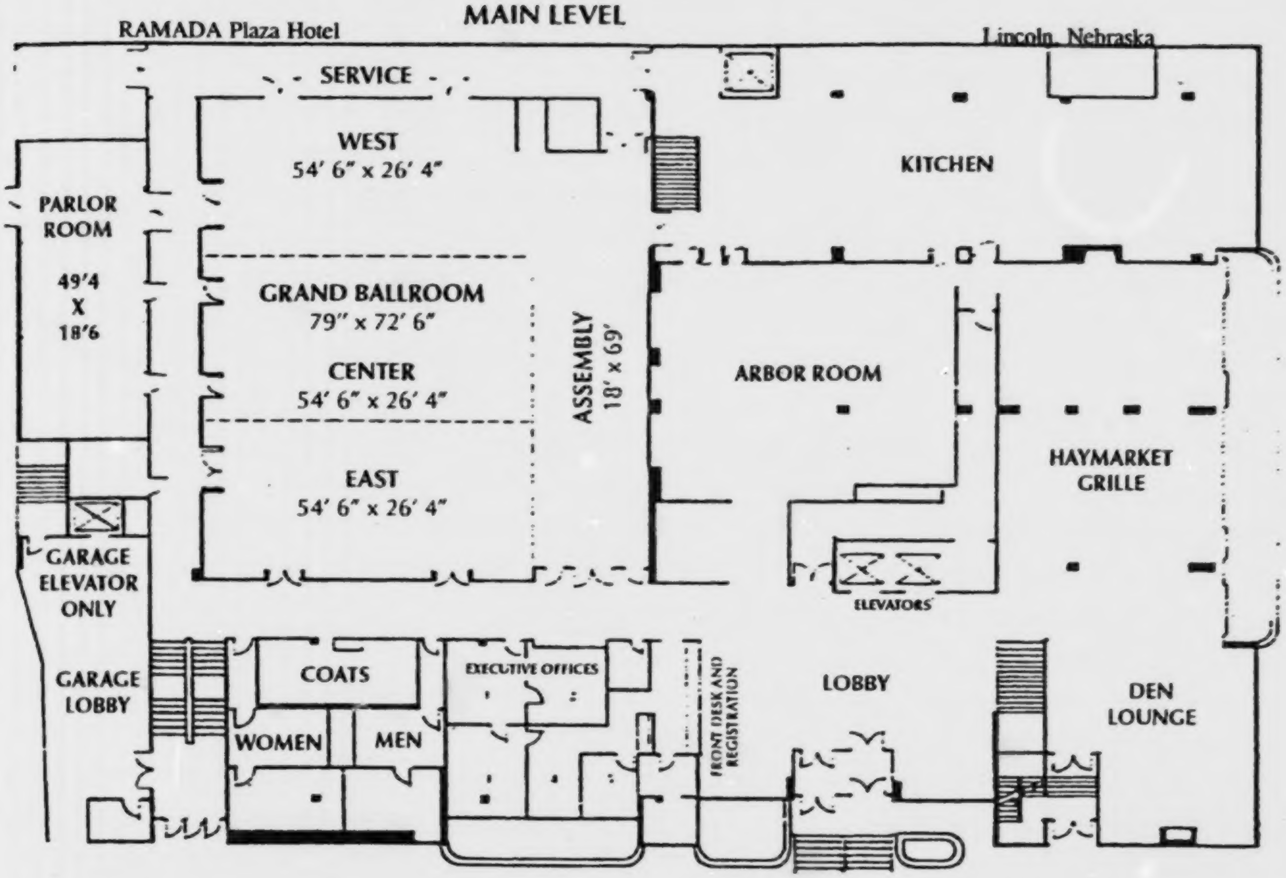
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Center Ballroom	125	60	40	80	1,441	54' 6" x 26' 4"
West Ballroom	125	60	40	80	1,441	54' 6" x 26' 4"
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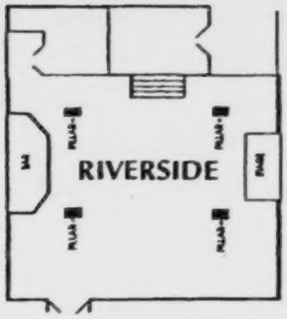

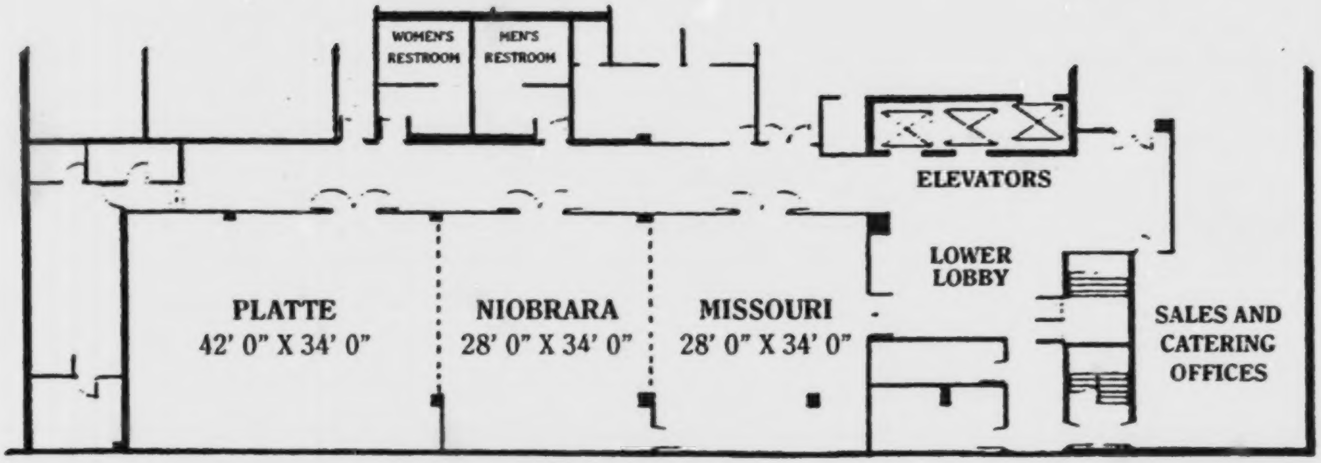
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Niobrara	65	40	25	60	952	28′ x 34′
Platte	125	60	36	80	1,411	42′ x 34′
Riverside	120	75	40	150	2,320	40′ x 58′

SCHEDULE

1996 Midwest Research-to-Practice Conference in Adult, Community, and Continuing Education

THURSDAY, OCTOBER 17, 1996

6:00 - 9:00 PM	Conference Registration
6:00 - 7:00	Reception
7:00 - 8:30	**Town Meeting-Research and Practice: A false duality?**
8:30 - 10:00	Nebraska Hospitality Room

FRIDAY, OCTOBER 18, 1996

7:30 - 8:30 AM	Continental Breakfast
8:00 AM - 5:00 PM	Conference Registration
8:30 - 10:30	**Opening General Session**
10:30 - 10:45	Break
10:45 - 11:45	**Concurrent Sessions I**
	➢ Mary Cooper *Play as a Component of the Adult Educational Experience*
	➢ Doris Ousler *Trends in the Use of Instructional Technologies in the Workplace*
	➢ Sean Courtney, Kate Speck, & Paul Holtorf *The Impact of Motivation, Volition, and Classroom Context on Adult Education*
	➢ Christine K. Jordan & Charles R. Oaklief *Practices and Competencies Shaping the Jobs of Training and HRD Professional Practitioners*
	➢ Natalie Manbeck *A Case Study of Teaching/Learning Experiences as Perceived by Participants in a Non-Traditional Degree Completion Program for Adult Students*
	➢ Suzanne Prenger *Learning From Dirtbags: An Investigation of the Potential For and Barriers to Cross-Cultural Immersion Models in Law Enforcement Diversity Training*
12:00 - 1:30	**Lunch: Theme-Based Discussions**

1:45 - 2:45 **Concurrent Sessions II**

- Diana Quinn
  Creating a Collaborative Workplace Utilizing Adult Education Strategies
- Terri Deems
  Transformation and the "Spectrum of Consciousness": A Multidimensional Perspective for the Individual and Group
- Sean Courtney & Cheri Maben-Crouch
  Beyond the Sixth Floor: Redesigns for Learning
- Cordie Given Reese
  The Learning of Great-Grandmothering
- Roger Morris
  Public Education and Civic Education: The Australian Experience
- Larry Martin
  Multiframe Leadership of Multiracial Organizations

2:45 - 3:00 Break

3:00 - 4:00 **Concurrent Sessions III**

- Diane Maki
  Integrating Higher Education and Business and Industry: The Importance of Strategic Alignment
- Patricia Boer & James McElhinney
  Development of Resilience in Adult Women
- Wayne Babchuk
  Glaser or Strauss?: Grounded Theory and Adult Education
- John Dirkx
  To Dance With the Dragon: Getting Beyond Critique in Emancipatory Education
- Lorilee Sandmann & David Waldschmidt
  Faculty Persistence in University Outreach Activities
- Ian Baptiste
  Multicultural Adult Education as Discourse in the Social Construction of Reality

4:15 - 5:45 **Symposium: HRD and Adult Education**

5:45 - 6:30 Historical Haymarket Tour

7:00 Dinner on your own

7:00 - 9:00 Graduate Student Meeting in Hospitality Room

SATURDAY, OCTOBER 19, 1996

8:00 - 9:00 AM Steering Committee Meeting

8:00 - 9:30 Continental Breakfast

9:00 - 10:00 **Concurrent Sessions IV**

- Shari Peterson & Joanne Provo
  Academic Program Integration: Linking Adult Education and Human Resource Development
- James Fisher
  Eduard Lindeman and the Social Gospel
- Roger Morris
  The Adult Education Professoriate of Australia
- Kris Miller
  Experiencing the Constraints of our Cultural Boundaries: A Paradoxical Model for Examining Resistance
- R. Bradford Thomas & James McElhinney
  Discovering Why Adults Do Not Participate in Formal Adult Education
- Ian Baptiste & Tom Heaney
  The Political Construction of Adult Education

10:10 - 11:10 **Concurrent Sessions V**

- Larry Martin
  Welfare Reform: Integrating Literacy/Occupational Skills Programs for Low-Literate Clients of Welfare
- James McElhinney
  Relationships Between Theory and Practice
- Wayne Babchuk
  Reframing Participation in Adult Education Programs: A Classificatory Matrix for Research and Practice
- Peter Murk & Jeffery Walls
  The Program Planning Wheel—"The Son of S.A.M."
- Connie Wilson
  The Perception of Values and the Process of Professional Socialization as an Experience in Transformational Learning
- Ruth Lavin & Donna McAlister-Kizzier
  Instructional Technology: Teacher Decision in an Era of Reform

11:10 - 11:20 Break

11:30 - 1:00 PM **Luncheon - Panel**

1:00 Checkout

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GLASER OR STRAUSS?: GROUNDED THEORY AND ADULT EDUCATION

Wayne A. Babchuk

ABSTRACT

This paper examines the implications of the debate between Barney Glaser and Anselm Strauss concerning key elements or underlying assumptions of grounded theory for research and practice in adult education. It is directed primarily at graduate students and other researchers who are in the process of conducting grounded theory analyses, as well as those considering utilizing this methodology to explore adult education problems and issues. This inquiry derives its logic from an exhaustive review of the relevant literature coupled with hands-on experience with this method, and should be viewed as a forum for critical dialogue around the procedures and practices that characterize the implementation of grounded theory in the field. Central issues of the Glaser-Strauss debate are identified and serve as a backdrop for both the development of criteria for evaluating grounded theory studies in adult education and suggestions for its use. It is argued that adult educators can benefit from a thorough understanding of the specifics of this debate, and could contribute to the efforts of other grounded theorists by articulating the choices they make throughout the course of their research.

INTRODUCTION

"It is a capital mistake to theorise before one has data"... Sherlock Holmes

Grounded theory is a qualitative methodology which derives its name from the practice of generating theory from research which is "grounded" in data. Formally introduced by the sociologists Barney Glaser and Anselm Strauss in The Discovery of Grounded Theory (1967), this methodology emerged as an alternative strategy to more traditional approaches to scientific inquiry which relied heavily on hypothesis testing, verificational techniques, and quantitative forms of analysis which were particularly popular in the social sciences at that time. Whereas many of the central components of grounded theory were outlined in The Discovery (e.g., constant comparison, theoretical sampling, coding procedures, etc.), subsequent publications by Glaser and Strauss writing alone or with others, began to reflect important differences in how these scholars envisioned grounded theory and its use. As a result, it can be argued rather convincingly (see Glaser, 1992) that two somewhat distinct methodologies have evolved based on the original work, each with its own underlying epistemology and attendant properties.

The goal of this inquiry is to critically assess key elements of grounded theory as a potentially viable qualitative research methodology for use in adult education. The debate between Glaser and Strauss frames the discussion of several of the fundamental principles and operational properties of this methodology which can impact its implementation throughout all stages of the research process and affect the conclusions that are ultimately reached. This discussion is followed by an overview of grounded theory and the adult education literature, a consideration of factors which should be taken into account when evaluating grounded theory studies, and suggestions for its use. Within this context, a worksheet for evaluating grounded theory analyses, a coding strategy designed specifically for interview data, and a fairly comprehensive listing of grounded theory studies in adult education are provided.

GLASER VS. STRAUSS: WILL THE REAL GROUNDED THEORY PLEASE STAND UP?

Glaser and Strauss began their collaborative work at the University of California-San Francisco where they were hired to help guide nursing students in their research. As one of their first projects, they obtained a grant to study patients dying in hospitals which ultimately led to the development of what they described as a new approach to scientific investigation. This approach was unveiled in The Discovery of Grounded Theory (1967), and has come to represent one of the hallmarks of the qualitative tradition. Using this text as a springboard for subsequent research and methodological refinement, they went on to publish a number of articles and books alone and with others over the next thirty years. Among the most well known of these are Glaser's Theoretical Sensitivity (1978), and Basics of Grounded Theory Analysis, (1992), Strauss' (1987) Qualitative Analysis for Social Sciences, and Strauss and Corbin's (1990) Basics of Qualitative Research: Grounded Theory Procedures and Techniques. None of these, however, compares to Glaser's (1992) Basics of Grounded Theory Analysis for evoking controversy and acting as a catalyst for the unfolding drama which would ensue.

In Basics of Grounded Theory Analysis, (1992) Glaser provides a pointed critique of Strauss and Corbin's (1990) text listed above, as well as other work conducted by Strauss since The Discovery (1967). According to him, his motivation for writing this text was to correct errors made by Strauss and Corbin in order to set "the average researcher back on the correct track to generating a grounded theory" (p. 6). Convinced that his version is the "correct one" (p. 6), Glaser set out to delineate differences between his conception of grounded theory and Strauss and Corbin's version which he believes has deviated so completely from the original outlined in The Discovery that it represents an entirely new methodology he labels "full conceptual description." In other words, Glaser argues that it is now obvious to him that Strauss never understood grounded theory from the beginning and as a result two distinct methodologies have emerged: (a) his grounded theory approach, represented by several works including The Discovery of Grounded Theory (1967), Theoretical Sensitivity (1978), and Basics of Grounded Theory Analysis (1992); and, (b) Strauss' method of full conceptual description traced from The Discovery (1967), to Qualitative Analysis for Social Sciences (1987), to Strauss and Corbin's (1990) Basics of Qualitative Research. Although the differences between these approaches may initially seem overstated or somewhat petty to readers of Glaser's text, they are paramount to an understanding of grounded theory and may have profound effects on how adult educators conceptualize and operationalize this method.

The central differences between Glaser's and Strauss' versions of grounded theory seem to hinge on both epistemological and methodological chasms between these approaches. For example, Glaser may be more deeply committed to principles and practices ordinarily associated with what can be loosely described as the qualitative paradigm. He seems to view grounded theory as a more laissez-faire type of an operation which is inherently flexible and guided primarily by informants and their socially-constructed realities. To him, the informant's world should emerge naturally from the analysis with little effort or detailed attention to process on the part of the researcher. While undoubtedly also committed to providing some important insights into the realities of cultural participants, Strauss seems to be relatively more concerned with producing a detailed description of the cultural scene. As argued by Glaser, this description can be a forced result of a virtual plethora of rules and procedures for conducting grounded theory which can prove very time intensive and confusing for the grounded theorist in the field. Moreover, Strauss' repeated emphasis on grounded theory retaining "canons of good science" such as replicability, generalizability, precision, significance, and verification may place him much closer to more traditional quantitative doctrines. Unfortunately, Glaser's 129 pages of corrections to the Strauss and Corbin text do little to convince the reader that grounded theory is an inherently flexible methodology in which the researcher "should simply code and analyze categories and properties with theoretical codes which will emerge and generate their complex theory of a complex world" (Glaser, 1992, p. 71).

At the heart of grounded theory analysis is the coding process which consists of three types: open, axial, and selective. Open coding is the initial process in grounded theory which involves breaking down, analysis, comparison, and categorization of data. In open coding, incidents or events are labeled and grouped together via constant comparison to form categories and properties. Axial coding, on the other hand, represents the delineation of hypothetical relationships between categories and subcategories, while selective coding can be described as the process by which categories are related to the core category ultimately becoming the basis for the grounded theory. As might be expected given the arguments that have been advanced thus far, Glaser takes exception to the guidelines systematically outlined by Strauss and Corbin (1990) in their text concerning the modus operandi they recommend for all three coding strategies. This point becomes particularly evident with regard to Strauss and Corbin's treatment of axial coding which they view as a process of putting "data back together in new ways by making connections between categories and subcategories" (p. 97). This is done, they argue, through conceptual elaboration of categories by means of a coding paradigm denoting causal conditions, context, action/interactional strategies, and consequences. In Glaser's view, this process can all too easily result in researchers missing the relevance of the data by forcing it into a preconceived framework. He believes that Strauss and Corbin's overemphasis on extracting detail from the data by means of a prestructured paradigm yields full conceptual description at the expense of theory development or generation.

Several other points made by Glaser are of interest to this discussion. In Basics of Qualitative Research (1990), Strauss and Corbin suggest several sources of research problems including suggested or assigned (for example by a professor to a graduate student), technical literature, and personal and professional experience. They believe that "The research question in a grounded theory study is a statement that identifies the phenomenon to be studied" (p. 38). Conversely, Glaser emphatically stresses that the research problem itself is discovered through emergence as a natural byproduct of open coding, theoretical sampling, and constant comparison. Ideally, the grounded theorist begins his or her study "with the abstract wonderment of what is going on that is an issue and how it is handled" (1992, p. 22). Glaser also makes theory generation versus theory verification a central and recurring theme in his text, criticizing Strauss and Corbin's (Strauss & Corbin, 1990, 1994; Corbin & Strauss, 1990) repeated emphasis on verification and validation of theory and hypotheses "throughout the course of a research project" (Strauss & Corbin, 1994, p. 274). In Glaser's opinion, verification falls outside the parameters of grounded theory which instead should be directed at the discovery of hypotheses or theory. Glaser reminds the reader that the verificational model was "exactly what we had tried to get away from" (p. 67) in The Discovery.

GROUNDED THEORY AND THE ADULT EDUCATION LITERATURE

In addition to data focusing on the origin, theoretical development, and use of grounded theory by Glaser, Strauss, Corbin, and other scholars interested in grounded theory methods and techniques, studies employing this methodology to explore educational issues were compiled. In an attempt specifically to highlight adult education research and to develop a comprehensive bibliography in the field, a literature search spanning over 15 years of the Adult Education Quarterly (1979-1996), the Proceedings of the Adult Education Conference from the same period (1979-1996), and all years of the Proceedings of the Midwest Research-to-Practice Conference in Adult, Continuing, and Community Education (1982-1996) was conducted. Articles from these publications and from other journals in adult and continuing education (e.g., Adult Basic Education, International Journal of Lifelong Education) formed the basis of this data pool. Articles from other educational journals (e.g., The Review of Higher Education, Journal of Teacher Education, etc.) as well as other references such as books and dissertations were also located and thrown into the data pool.

This rather diverse literature base reveals that grounded theory as been used to study a wide range of problem areas and practice settings. These include the study of costs and benefits associated with participation in adult basic education programs (Mezirow, Darkenwald, & Knox, 1975), academic change (Conrad, 1978), needs assessment and objective setting in continuing medical education (Mazmanian, 1980), reference group socialization of secondary school teachers (Gehrke, 1981), teacher burnout and stress (Blase, 1982), philosophy of a teaching design for architectural students (Janesick, 1982), instructional innovation in higher education (Kozma, 1985), training needs of science teachers (Spector, 1985), decision-making strategies of elementary school teachers (Parker & Gehrke, 1986), teachers perspectives on effective school leadership (Blase, 1987), adaptive strategies of expert teachers (Campbell, 1987), thesis blocking among graduate students (Rennie & Brewer, 1987), middle school students perceptions of factors helping facilitate the learning of science (Spector & Gibson, 1991), the role of departmental chairpersons in enhancing faculty research (Creswell and Brown, 1992), nurses' participation in baccalaureate nursing programs (Thompson, 1992), developmental change among older adults (Fisher, 1993), the nature of leadership in rural communities (McCaslin, 1993), life in an adult basic education classroom (Courtney, Jha, & Babchuk, 1994), and career development of human resource practitioners (Knapp, 1995). This far from exhaustive list omits the proceedings articles from the adult education conferences mentioned above.

Not surprisingly, a cursory examination of these studies indicates that grounded theory has been viewed by scholars and practitioners in education and adult education as an umbrella term which encompasses an entire spectrum of procedures and practices seen as falling under the domain of this methodology. These articles range from the use of only one of the grounded theory postulates (e.g., constant comparison) or use of grounded theory in conjunction with other methods, to using selected aspects of this methodology which analysts find convenient or appealing given the nature of their research, to utilizing most but not all of the recommended techniques outlined in one of the publications mentioned above (usually Strauss & Corbin, 1990), to attempting to carefully follow the full complement of rules and dictates. One begins to wonder if this diverse interpretation of grounded theory procedures is representative of the ingenuity of educators and their research designs or simply confusion over method, and whether this flexibility of application should be viewed as one of this methodology's strengths or one of its shortcomings.

EVALUATING GROUNDED THEORY RESEARCH

There are a number of factors to consider when assessing the worth of studies employing this methodology to explore educational problems and issues. One important pitfall that readily comes to mind relates to the seemingly contradictory position taken by both Glaser and Strauss with regard to the rules and procedures they outline in their various publications. As outlined above, the main thrust of Glaser's critique of Strauss' version of grounded theory is that it tortures the data through "heaps of rules and fracture methods that are hard to remember and follow, and yield low-level abstract description" (p. 81). He repeatedly asserts that too many rules impede effective analysis and serve only to produce a description of a full range of behavior rather than a grounded theory in a substantive area. However, his belief that the analyst must simply trust in emergence and "humbly allow the data to control him as much as humanly possible" (p. 87), is marred by his insistence that grounded theory relies on a series of steps "none of which can be skipped if the analyst wishes to generate a quality theory" (1978, p. 16). He posits that "one must study thoroughly the methods set forth in Discovery and Theoretical Sensitivity and be prepared to follow them" (Glaser, 1992, p. 17). Similarly, Strauss and Corbin advocate flexibility in method stating that "individual researchers invent specific procedures " (1994, p. 276), and "while we set these procedures and techniques before you, we do not wish to imply rigid adherence to them" (1990, p. 59). At the same time, they remind their readers that the procedures and canons of grounded theory must be taken seriously "otherwise researchers end up claiming to have used a grounded approach when they have used only some of its procedures or have used them incorrectly" (Corbin & Strauss, 1990, p. 6).

In this vein, Strauss and Corbin (Corbin & Strauss, 1990; Strauss & Corbin, 1990) outline criteria for evaluating grounded theory analyses which include judgments about validity, reliability, generalizability as well as judgments about the research process and the empirical grounding of the research findings. Judgments about the research process include seven criteria (e.g., relating to such factors as how the original sample was selected, what categories emerged, how theoretical sampling proceeded, how and why was the core category selected), while judgments about the empirical grounding of the study also consist of seven criteria (e.g., those relating to questions regarding how concepts were generated, if they are systematically related, if the categories appear well developed, etc.).

Differences between Glaser and Strauss in how they view the procedures and processes of grounded theory, coupled with each researcher's wavering position in terms of its potential adaptability or flexibility of use, are particularly problematic when attempting to assess the potential value of grounded theory studies in education mentioned in the previous section. Another complication in assessing grounded theory studies concerns the time line of this research. That is, it is difficult to expect researchers to follow the guidelines outlined by Strauss (1987) or Strauss & Corbin (1990) if these researchers' studies predate these works. In a similar fashion, it is impossible to have considered the merits of Glaser's (1992) corrections to Strauss' efforts prior to the publication date of his manuscript. It also seems logical to assume that there is relationship between length or format of publication and the amount of detail provided with regard to the procedures utilized in grounded theory analyses. Doctoral dissertations and books, for example, offer more of an opportunity to report this information then do journal articles or proceedings papers. Bearing this in mind, initial steps toward analyzing the specifics of researchers' use of grounded theory in adult education is provided in the form of an evaluative worksheet or procedural checklist as outlined below:

Table 1. Worksheet for Analyzing Use of Grounded Theory in Educational Research

Subject Area	Guiding Principles (Glaser or Strauss)	Other Methods Used (Qual. or Quant.)	Constant Comparison	Theoretical Sampling	Coding	End Result

As shown, this worksheet enables comparison across several key dimensions including selection of topics, literature guiding the research (i.e., Glaser or Strauss, or both), use of grounded theory in conjunction with other methods (qualitative or quantitative), constant comparison, theoretical sampling, open, axial, and selective coding, and the end result (e.g., theory, themes, or hypotheses). Other candidates for this worksheet include memoing, collaboration, number and type of categories, etc. Use of this worksheet can help students of grounded theory better understand the procedures utilized by other researchers in order to help guide them through the quagmire of choices they face.

SUGGESTIONS FOR CONDUCTING GROUNDED THEORY ANALYSES

Based on the guidelines and evaluative criteria outlined by Glaser and by Strauss and Corbin, examination of the educational literature referenced above, and my own experiences with this methodology, several suggestions for conducting grounded theory analysis are presented below. This list is not intended to be exhaustive nor viewed as a set of guidelines from which to work; it is simply an initial step in the direction of systematizing grounded theory research for use in adult education. Considerations include:

> Adult educators utilizing grounded theory should clearly specify which of the author's publications were used to guide their research. Since both Glaser and Strauss acknowledge that "since its introduction 25 years ago, a number of guidelines and procedures have evolved" (Strauss & Corbin, 1994, p. 273), it is important to clearly articulate whose "guidelines" were used. It would also be helpful if analysts also explained the reasons for their choice(s).

> Grounded theorists need to clearly state the steps they followed in their research. As argued by Strauss and Corbin (1990), information should be provided "for judging the adequacy of the research process" (p. 17). This includes reporting such factors as how theoretical sampling proceeded, what categories emerged, and how the core category was selected. If analysts deviate from the procedures they selected in #1 above, they should explain their logic for doing so.

> Whenever possible, grounded theory should be a collaborative enterprise. This methodology--with its emphasis on memoing, constant comparison, coding, selection of a core category, etc.--appears to be particularly amenable to collaborative forms of inquiry, enabling researchers to engage in an on-going dialogue at all phases of the research project and helping facilitate a form of internal triangulation and peer review. Strauss, in his book Qualitative Analysis for Social Scientists (1987), devotes an entire chapter to "Team Meetings and Graphic Representation and Memos" in which he discusses a special kind of memo writing which occurs when two or more researchers are discussing emerging data.

> Never underestimate the importance of memoing in grounded theory. Both Glaser and Strauss emphatically stress the importance of this component for "raising the description to a theoretical level through conceptual rendering of the material" (Glaser, 1978, p. 84). Memos can be viewed as a vehicle for creativity and are central to the development of the emerging theory.

> When coding interview data it might be helpful to utilize the coding scheme or technique illustrated below. This enables the analyst to conceptualize data from both an emic and etic perspective (i.e., from the informant's perspective and the researcher's).

data/interview passage > > > > informant's words or phrases > > > concepts or classifications
or
data/interview passage > > > > > > in-vivo codes > > > > sociological/educational constructs
(researcher's or informant's terms)

CONCLUSION

Grounded theory is rapidly gaining momentum in adult education and other forms of educational inquiry, yet there is considerable disagreement among its co-founders concerning the implementation of this approach. Reflective of this ambiguity, and to further confuse matters for the potential grounded theorist, relatively few researchers who have conducted grounded theory analyses have outlined the specifics of their research, often failing to provide information concerning the process they employed or the methodologically-related decisions they surely must have made. This methodology, however, appears to hold considerable potential for the study of adult education problems and issues. Given its focus on generation of theory from data collected in the field, it seems ideally suited for adult education, a discipline which is characterized by its lack of a well-developed theoretical foundation and a strong commitment to the world of practice. Grounded theory not only offers adult educators a time-honored qualitative research strategy as an alternative approach to more traditional methods of investigation, but provides a viable means for scholars and practitioners to generate theory grounded in the realities of their daily work.

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Wayne A. Babchuk, Program Specialist, Academic Conferences and Professional Programs, 156 NCCE, University of Nebraska. Lincoln, NE 68583-9600.

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REFRAMING PARTICIPATION IN ADULT EDUCATION PROGRAMS: A CLASSIFICATORY MATRIX FOR RESEARCH AND PRACTICE

Wayne A. Babchuk

ABSTRACT

This paper underscores the importance of the study of participation in adult education programs to the field through an interpretive re-examination of various approaches to participatory behavior which have been advanced to explain this phenomenon. An overview of these approaches is provided and serves as the basis for the development of a classificatory matrix designed to organize studies of participation in a manner that is both meaningful and relevant to researchers and practitioners of adult education. It is argued that qualitatively-designed and implemented research projects provide an intuitively sound and conceptually rich addition to more traditional research efforts, and that future analyses of participation would be best served through consideration of socio-environmental or contextual factors that potentially impact the entire range of participatory action and interaction.

INTRODUCTION

The study of participation in adult education programs is one of the most widely researched topics in the history of the adult education literature, reflective of its centrality to both theory and practice within the discipline (Bagnall, 1989; Courtney, 1992; Darkenwald & Merriam, 1982). In an attempt to sort through this literature base and to stimulate further research, several classification schemes or interpretive strategies have been developed (Cross, 1981; Courtney, 1992; Merriam & Caffarella, 1991), each specifying different ways of organizing approaches to this phenomenon. In its taxonomically simplest form, research on participation in adult education can be grouped according to two predominant or overarching perspectives: (1) psychological; and, (2) sociological. Historically, the psychological tradition has dominated adult education research including the study of participatory behavior. This perspective focuses specifically on the individual and takes into account such factors as the individual's attitudes, beliefs, behavior, disposition, and motivation, manifest in the decision to participate or not participate in formally organized learning activities. A particularly popular and related line of research which may be described as social-psychological or quasi-psychological in nature, extends the parameters of the psychological paradigm by incorporating sociological constructs to help frame the individual's decision-making process.

The sociological perspective traces its origin to survey research in the social sciences in the 1930's--1950's, and was initially concerned with identifying socio-demographic characteristics of participants and non-participants in adult education programs, as well as examining related factors such as reasons for participation and non-participation, enrollment patterns according to type of educational activity, and the like. Over time, this descriptive approach yielded to more contemporary forms of sociological analyses of participatory behavior which are relatively more concerned with locating participation squarely within the confines of the social group, subject to broader considerations such as social structure, status, power, and control. Although there is some overlap with the psychological paradigm via common considerations inherent in social-psychological explanations, more contemporary sociological approaches tend to focus on such factors as the dynamics of social action and interaction, the importance of culturally-mediated influences on participation, and other contextual factors which act to shape participatory behavior. It seems that while a psychological orientation may dominate research on participation in adult education programs as well as most areas of interest to adult educators, the sociological perspective has re-emerged as a prominent force in the study of participatory behavior.

This paper begins through consideration of the importance of the study of participation in adult education for research and practice, followed by a sweeping overview of the major traditions or research paradigms which have been used to explore participatory behavior. On this basis, a classificatory matrix is advanced which attempts to organize this literature in a manner useful to researchers and practitioners and serves as a framework from which to build or integrate new approaches to the study of participation. These approaches take into account both the process and products of social research through qualitative analysis of contextual factors embedded in participatory action and interaction,.

IMPORTANCE FOR RESEARCH AND PRACTICE IN ADULT EDUCATION

Irrespective of trends which characterize any discipline or area of interest, the study of participation will inevitably remain a critical topic of inquiry within adult education due to a number of reasons which may be more or less specific to the field. Bagnall (1989), in his study of participatory behavior, divides the act of participation into three major types that he terms presence, involvement, and control. Presence refers to whether or not a person is present in an educational event at any stage in the event, involvement specifies the extent of engagement or interaction of the individual in an educational event, and control refers to the extent to which participants control various elements (e.g., content, objectives, outcomes) of the event. In Bagnall's (1989) view, all three types of participatory behavior can critically impact adult education practice. Participative presence, he asserts, is "programmatically important as a measure of participation for administrative and political decisions and actions" (p. 253). This importance derives from the easily quantifiable and relatively objective nature of this type of data, which provides the potential for comparisons across programs and settings and reflects the nature of participants in terms of sociodemographic characteristics. Participative involvement is a major concern of adult educators because it is a prerequisite for learning to occur and is therefore "the essence of all adult education programming in that it is desired or assumed in all adult education approaches or methods" (p. 254). Participative control is also an important topic of study because the degree of learner control is epistemologically central to both theory and practice in adult education, or many would argue, should be.

Merriam and Caffarella, in their widely distributed text, Learning in Adulthood (1991), point to three major reasons why the study of participation has taken such a central role in the history of the field. First, they emphasize that financial supporters, planners, instructors, and other interested parties will always be concerned with who is participating and what these participants are learning as a "means of describing the field" (p. 62). A second and related reason to study participation is the supposed voluntary nature of adult education, a characteristic which makes it especially important to providers of adult education who continually want to know who participates in their programs, why, and how they can recruit new learners (for a counter view to the idea that participation is largely a voluntary activity, see Stalker, 1993). Third, participation is a major concern of policy makers and funders, particularly those at the state and federal levels, who make decisions regarding the economic and political viability of these programs.

Similarly, Courtney (1992) argues that in-depth studies of participation are important to the field for a number of reasons. First, he posits that adult education is beginning to gain status as a scientific discipline and as a form of social intervention which demands a unique knowledge base, distinct from other fields and disciplines of education Second, Courtney reinforces the point made by Merriam and Caffarella (1991) that adult learning is primarily a voluntary activity and for this reason is a special category of social behavior which demands attention. Third, this research has the potential to add to the knowledge of what it means to be an adult, and to contribute to understanding the changing environments in which adults live. Finally, research on participation yields information important to practice particularly in terms of the principles by which teachers, program planners, and other adult educators are trained.

THE STUDY OF PARTICIPATION IN ADULT EDUCATION PROGRAMS

Early studies of participation in adult education programs were interdisciplinary in nature and involved a juxtaposition of sociological theory and method with what was known about adult learners at that time. As mentioned above, much of this work employed survey approaches designed to identify the major variables associated with participation in adult education and focused on the analysis of the relative effects of individual or population characteristics on participatory behavior via the use of descriptive data collection techniques. This approach enabled researchers to construct a "profile" of the typical adult learner which has persisted over time (Courtney, 1992; Johnstone & Rivera, 1965; Merriam & Caffarella, 1992) and led to the identification of key variables which appear to have greater predictive power than others. Whereas this and subsequent research of this nature (Anderson & Darkenwald, 1979; Carp, Peterson, & Roelfs, 1974) has provided the field with invaluable data regarding characteristics of participants, sociodemographic approaches have been criticized for failing to explain significant within-group variability among participants, and between participants and non-participants. In fact, based on analysis of the 1975 NCES data, Anderson & Darkenwald (1979) concluded that demographic variables account for only ten percent of the explained variance. Further, these studies view participation as synonymous with enrollment in adult education programs and therefore present an unrealistically narrow view of participatory behavior.

Another thrust of early sociologically-based approaches evolved from this survey research and was concerned with examining participation in adult education within the larger framework of social participation. As early as the late 1950's, Verner & Newberry (1958) clearly articulated this relationship, arguing that: "Since participation in any one activity is related to participation in all other social relationships, the problem cannot be studied adequately by isolating one form of association from all others" (p. 208). They believed there were a number of characteristics related to participation in formal organizations that could be identified in order help adult educators find clues as to the kinds of people who might become more active if given the proper conditions. In an extension of this reasoning, London, Wenkert, and Hagstrom (1963) also emphasized the inter-relatedness of different forms of social participation and introduced the term "general participation syndrome" to describe the observed tendency of individuals to participate in multiple organizations and settings. In a similar fashion, Knox and Videbeck (1963) viewed participatory behavior as a patterned activity which could be grouped together to form a meaningful whole, and introduced the concept of "status configuration" to describe interrelationships or clusters of sociodemographic variables which could be used to predict participation. In a study of 1500 adults, they demonstrated that individuals with similar status configurations were more likely to participate in adult education programs and voluntary associations that those exhibiting other status configurations.

This focus was relatively short-lived however, as Houle's (1961) landmark publication, The Inquiring Mind, grounded the study of participation squarely within the field of adult education, and ultimately served as a point of departure form early sociologically-based thinking. On the basis of in-depth interviews with 22 adults engaged in various forms of learning, Houle developed his now famous typology of three separate but overlapping orientations to learning which he labeled goal-oriented, activity-oriented, and learning-oriented. Since its publication, extensive research has been conducted in the attempt to refine and extend Houle's original typology with varying degrees of success (see for example Boshier, 1971, 1973; Boshier & Collins, 1985; Burgess, 1971; Lowe, 1991; Morstain & Smart, 1974; Sheffield, 1962; Burgess, 1971). Houle's work is a milestone in the field because it not only symbolizes a critical shift from the study of "participation to the participant" and the emergence of psychological approaches to the study of participatory behavior, but also represents an early example of the potential of qualitatively-informed analyses of adult education problems and issues.

Another important line of inquiry which can be classified as psychological or social-psychological in nature has been described by Courtney (1992) as "decision model" theory. Its focus is "on the conjunction of forces which might be expected to operate during a decision-making process" (p. 57) which ultimately lead to participation or non-participation in adult education programs. Generally speaking, this research is represented by a host of rather complex models which specify a wide range of conditions or forces which are believed to determine or affect various aspects of participatory behavior (see Cookson, 1983, 1986; Cross, 1981; Darkenwald & Merriam, 1982; Miller, 1967; Rubenson, 1978). These models are useful and conceptually appealing because they help map the factors surrounding participation in formal learning activities, but remain untested because of their immense scope.

Of the decision models mentioned above, Cookson's (1983, 1986) adaptation of David Horton Smith's ISSTAL approach marks a point of demarcation from the psychologically-driven research that dominated the field since the 1960's. In the spirit of earlier researchers, Cookson's sociologically-based model draws heavily on the notion that participation in adult education programs should be viewed as a type of behavior subsumed under the more inclusive field of social participation. Courtney (1992) also provides a persuasive argument for examining participatory behavior from a sociological perspective, stressing the importance of applying principles from the broader study of social participation to explain this phenomenon. He emphasizes similarities between voluntary association membership and participation in adult education programs in terms of their common features and, through extrapolation, the borrowing of sociological frameworks to provide clues to a better understanding of involvement in organized forms of learning. Babchuk & Courtney (1995) stressed an interdisciplinary approach to the study of participation through the reconstruction of the sociological concept of "personal influence." Through secondary analysis of research on voluntary associations, affiliation with social movement organizations, and participation in adult education programs, together with data on two populations of adult learners, these researchers argued that personal influence via social networks is an underlying theme central to understanding participatory phenomena in general and participation in adult education programs in particular. Their work underscored the importance of viewing participation as a dynamic and ongoing process rather than an isolated event synonymous with enrollment. In an earlier study, Gooderham (1987) employed reference group theory to explain aspects of participatory behavior, surmising that sociological models are by definition better suited for studying "social action" than are psychological approaches.

Research of this nature suggests the importance of the social environment to the study of participation in adult education, a theme which traditionally has not been incorporated into the mainstream view of participatory behavior. Several other excellent studies which stress socio-environmental influences do exist, however, such as Fingeret's pivotal research on the coping strategies of Illiterate adults (see also Darkenwald & Gavin, 1987, and Jones, Schulman, & Stubblefield, 1978). Employing in-depth interviews and participant observation, she found that her preconceived stereotypes of these adults as helpless and cut off from the rest of the world were abandoned in the field when she discovered that many of these individuals were deeply embedded in "a web of social relations that provides security and support" (p. 135). In retrospect, Fingeret's (1983) article is particularly noteworthy because it demonstrates the potential of qualitative research designs for exploring old problems in new ways (see also Quigley, 1990, and Stalker, 1993, for other excellent examples of qualitative analyses of participatory behavior).

Another exemplary article that bolsters the arguments being developed in this inquiry was published by Rockhill (1982), who clearly articulated the importance of the qualitative paradigm for directing research and informing practice. She points out that "the qualitative perspective represents a different way of knowing, of thinking, and of representing participation" (p. 3) which avoids some of the pitfalls often associated with quantitatively-organized analyses (e.g., overemphasis on researchers' definitions of the problem, value imposition from above, preoccupation with statistical accuracy, etc.). Expressing a similar viewpoint, Bagnall (1989) correctly argues that participation research has traditionally been "overwhelmingly concerned" (p. 256) with participative presence (i.e., enrollment in an educational event) at the expense of other aspects of participatory behavior which could be better studied through use of "more qualitative, critical, inductive, interpretive, or hermeneutic paradigms" (p. 257).

A CLASSIFICATORY MATRIX FOR RESEARCH AND PRACTICE

Table 1 represents an attempt toward the development of a classificatory matrix for research and practice in adult education. This literature base has been arranged taxonomically according to three broad areas of research or approaches to the study of participatory behavior found in the literature, discussed in the last section. These approaches are also classified according to type of research design employed (Quantitative or Qualitative) with a column for analytic studies which do not involve data collection (Conceptual). As would be expected, the "Descriptive" category consists of descriptive, survey based approaches to the study of participation and by its very definition is limited to quantitative designs. The "Psychological/Social-Psychological" category represents a large portion of the research on participation in adult education and consists of studies which are primarily psychological or quasi-sociological in nature. The "Sociological-Theoretical" category lists studies which derive much of their logic from sociological considerations or models. It should be noted that this figure should be interpreted with caution. Several of these studies could also be placed in another category; in such cases they were classified according to their "best" fit.

CONCLUSION

Few would disagree that the study of participation has been central to the development of the field and holds important implications for both research and practice in adult education. There have been few attempts, however, to organize this broad literature base within a comprehensive framework or to relate this work to the "new adult education" which concerns itself with both the process and products of social research. This inquiry takes steps in this direction through the development of a classificatory matrix of research on participation in adult education programs. This matrix illustrates the dominance of quantitative designs over time and across paradigms for the study of participatory behavior and suggests the need for more qualitatively-informed efforts which have the potential to provide invaluable insights into "the problem of participation" (Courtney, 1992, p. 3; Verner & Newberry, 1958, p. 208). Perhaps more importantly, the matrix can be used as a vehicle for researchers and

Table 1. A Classificatory Matrix of Research on Participation in Adult Education Programs

Paradigm	Quantitative	Qualitative	Conceptual
Descriptive	Johnstone & Rivera, 1965 Carp et. al., 1974 Anderson & Darkenwald, 1979 NCES Surveys		
Psychological/ Social-Psychological	Sheffield, 1962 Burgess, 1971 Morstain & Smart, 1974 Boshier, 1971, 1973 Boshier & Collins, 1985 Aslanian & Brickell, 1980 Darkenwald & Gavin, 1987 Lowe, 1991 Henry & Basile, 1994 Yang et. al., 1994	Houle, 1961 Thompson, 1992	Miller, 1967 Rubenson, 1978 Cross, 1981 Darkenwald & Merriam, 1982
Sociological-Theoretical	Verner & Newberry, 1958 Knox & Videbeck, 1963 London et al. 1963 Kobberdahl, 1970 Cookson, 1983, 1986 Gooderham, 1987 Babchuk & Courtney, 1995	Fingeret, 1983 Quigley, 1990 Stalker, 1993	Rockhill, 1982 Bagnall, 1989 Courtney, 1992

practitioners to better understand this wide body of literature in order to meet their own needs and applications more effectively.

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Wayne A. Babchuk, Program Specialist, Academic Conferences and Professional Programs, 156 NCCE, University of Nebraska, Lincoln, NE 68583-9600.

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MULTICULTURAL ADULT EDUCATION AS DISCOURSE
IN THE SOCIAL CONSTRUCTION OF REALITY

Ian Baptiste

Abstract

Rooted in a superficial treatment of ***things cultural***, multicultural adult education serves primarily a re-distributive function. It asks: Is everyone getting a fair share of the "pie"? Proposed is a theory and curricular model which extends the operations of multicultural adult education to incorporate a re-creative role. Its asks: Who constructed the "pie", and in whose interest is it maintained as it currently exists?

The Issue

As the contexts in which we live and work become increasingly diverse, educators and trainers are appreciating, more and more, the importance of multicultural education (MCE). But as the phenomenon gains prominence, there seems to be greater and greater confusion as to what it is and what purposes it should serve. At one end of the spectrum, conservative proponents warn of virulent strains of MCE, and attempt to inoculate them with Anglo-American vaccines (Hirsch, 1988; D'Sousa, 1992; Ravitch, 1990; Schlesinger, 1992). At the other extreme, radical proponents insist that some types of MCE are veiled attempts at perpetuating Eurocentric dominance (Asante, 1991; Hoskins, 1992). Within these extremes are those who promote MCE for reasons ranging from rugged individualistic (economic) advantage to social equality (Banks & Banks, 1993; Cassara, 1990; Chu, 1991; Gardenswartz & Rowe, 1996, 1994, 1993; Goldman, 1994; Nile, 1994; Ross-Gordon, 1991; Sleeter, 1987).

Disagreements over the purposes of MCE are, no doubt, partly due to deep-seated political and ideological difference. This is clearly the case, for instance, in the Asante-Ravitch debate (Asante, 1991; Ravitch, 1991). Ravitch seems quite comfortable with the status quo, so she employs MCE as a means of fine-tuning it. Asante, on the other hand, interprets the status quo as hegemonic, especially to black people, and wishes to radically transform it. But I suspect that some disagreements are due, in part, to the absence of a well articulated philosophical rationale. In particular, I believe that a lot of the confusion stems from a rather superficial treatment of ***things cultural***. The approach taken by many who practice multicultural education is to uncritically accept, as defining elements of culture, nominal characteristics such as race, class, and gender. These practitioners then place individuals into ostensibly homogeneous groups on the basis of these nominal characteristics, and go on to make inter-group comparisons to determine the relative advantages and disadvantages of each group—the object being to address inequities between and among groups.

There are obvious problems with this approach. First, it wrongly accords objective status to nominal characteristics, insulating them from much needed multicultural scrutiny. Second, it leads to stereotyping. Nominal characteristics are generally insufficient to predict, let alone explain, the values, beliefs, behavior and conditions of individuals. For example, two heterosexual, upper class, black men may possess radically divergent values. But there is a third, and even more serious problem associated with the approach outlined above. It serves primarily a re-distributive, as opposed to a re-creative, function. Rooted in its uncritical acceptance of ***things cultural***, it does not interrogate our artifacts—what we esteem as knowledge, skills, wealth, status; our categories of gender, race and class, etc., etc.,—in terms of who constructed these values and categories, and in whose interest they are perpetuated. Instead, it merely identifies those things a society holds as valuable and attempts to distribute them in fair and equitable manner: men shouldn't have more than women, whites shouldn't have more than blacks, and so on. Ironically and probably unwittingly, this approach legitimizes the status quo. Seeing no need to question what a society holds as valuable, its main concern is to ensure that the pre-determined values are equitably distributed. It asks: Is everyone getting a fair share of the "pie?" It does not stop to ask: ***Who created the "pie", and in whose interest is it maintained as it currently exists?***

Two examples of this approach to MCE within the adult education field are Cassara (1990) and Ross-Gordon (1991). Both authors equate ***multicultural*** with ***multiethnic***, and treat ethnicity as though it is an objective phenomenon not open to multicultural scrutiny. The problem for Cassara begins with the title of the book: ***Adult education in a multicultural society***. Without any attempt to demonstrate why the United States is called a multicultural society, Cassara decrees that "America has been multicultural since the European settlers migrated to the land of the American Indians...." (p. 2). And without explanation, Peter Jarvis, in the editorial note, concurs. He writes:

> This book, edited by Beverly Benner Cassara, is an important addition to this series, since it focuses upon an area of adult education in which there has been few serious studies—the recognition that America, like many other countries in the world, is a multicultural society.... (Cassara, p. xiii).

Ross-Gordon's work is entitled: ***Needed: a multicultural perspective for adult education research***. Yet, she focuses entirely on the concerns of racial and ethnic minorities in the United States. She concludes by stating that "this article has addressed the critical importance of augmenting research and publication on racial/ethnic minorities within adult education" (p. 12). Here again, not only is multicultural equated with multiethnic, but race and ethnicity are treated as objective entities, not, themselves, open to multicultural scrutiny. Both authors end up fixing the purpose of multicultural education as meeting the needs of ethnic minorities. For instance, Cassara begins by inviting "adult educators and policy makers to take a new look at an old question, namely, the adult education needs of minority ethnic groups in the United States" (p. 1).

The conservative and re-distributive character of this approach is clearly revealed when one examines the areas of further investigation suggested by Ross-Gordon. Among the areas she identifies are: schooling and early learning experiences; adult development, self-directed learning, and learning styles (pp. 5-8). The questions Ross-Gordon poses under schooling and early learning experience are primarily concerned with increasing the participation of ethnic minorities in formal education. The formal educational establishment itself remains largely unexamined and unchallenged.

Ross-Gordon rightly questions the validity of a universal model of adult development, calling for models more congruent with the experiences of ethnic minorities. However, her questions are all framed within the tradition she attempts to critique. For instance, her questions presuppose the objectivity and legitimacy of such things as ***life cycle patterns, sequential stages, and developmental tasks***. In a similar vein she uncritically accepts such concepts as ***self-directed learning, learning styles***, and ***felt needs***. Shouldn't these concepts be open to multicultural scrutiny?

From reading both Cassara and Ross-Gordon, one gets the impression that the field of adult education has endorsed the political economy of the United States. No attempt is made in either work to question its social, political and economic arrangements. Taking the capitalist political economy for granted, the authors merely attempt to improve and increase ethnic minorities' participation in it. That approach, I believe, can only serve a re-distributive, not a re-creative function.

The Theory

The theory proposed here attempts to push multicultural adult education beyond its re-distributive role, to incorporation of a re-creative function. It rests firmly on the belief that our values and knowledge are all socially constructed, that is to say, they are partly or entirely the product of human action or interaction. And this holds true for every realm—be it physical, social or spiritual. In other words, the theory makes the claim that what we come to know and value about the physical, social, or spiritual world are all artifacts. It does not deny a world beyond human subjectivity (ie., an objective world), but holds that if such a world exist, that the process of human knowing is likely to distort it, and, moreover, to an unknowable degree. The scientific process does not eliminate human subjectivities, it merely attempts to expose and defend them. Science qua science yields intersubjective, not objective, knowledge.

Collier's encyclopedia defines culture as "any man-made [sic] part of the human environment" (Kluckhohn, 1967, p. 553). I concur. To say then that something is ***cultural*** is to assert that it is an artifact. Given the foregoing discussion, it follows that everything we come to know and value is cultural. When culture is perceived in this way, a ***multi***cultural pursuit becomes an attempt to interrogate and treat a given phenomenon from all known perspectives and constructions. Accordingly, multicultural adult education becomes a discourse in the social construction of the enterprise we call adult education. It is an attempt to scrutinize from as many perspectives as possible, the purposes, concepts, theories and practices which fall under the adult education rubric. Nothing is sacrosanct.

This is a far cry from the re-distributive approach taken by theorists like Cassara and Ross-Gordon. It releases great re-creative potentials. To hold that everything we come to know and value about adult education is socially constructed, is to lay the foundation for re-creating new and better ways of practicing our craft. And this, to me, is what multicultural adult education is all about—helping learners develop the intellectual tools and habits of continuously reconstructing their praxis to better serve individuals and society.

The Curricular Model

Most students entering my class equate multicultural education with exposure to different (and sometimes exotic) customs, life styles and practices. My first task then is to demonstrate why I believe that multicultural education ought to be a discourse in the social construction of reality, rather than an safari into exotic life styles. I do this by making the argument I presented above.

To demonstrate that everything we know and value is socially constructed, I ask participants to tell us about things they come to know and value. We then examine how they came to know and value those things. From this activity, it becomes obvious (sometimes painfully so) that their knowledge and values are all social constructs.

Next, we explore the processes by which realities (in general) are socially constructed. Here I draw heavily (but critically) on the work of Berger and Luckmann: ***Social construction of reality***. Roughly, they argue that realities are socially constructed through a four-phase (not necessarily sequential) process: externalization, objectivation, internalization and legitimation.

Externalization is the public manifestation of our subjectivities (our thoughts, feelings, desires, etc.) through products that are detachable from the persons and actions which produced them (Berger and Luckmann, p. 34). Our subjectivities may be externalized at varying levels of clarity or ambiguity. For example, my hatred towards you may be externalized by a) sticking a knife above your bed; b) painting the sign of a swastika on your door; or c) sending you a spoken or written message describing my emotions toward you. Language is the clearest and most detachable form of externalize products. ***Self-directed learning, experiential learning, learning styles, adult development, human resources, manager, total quality management***, etc., are well known examples of externalized products of adult education. They have no independent existence. They merely serve as signs aimed at expressing the thoughts, desires, and feelings of persons.

Objectivation (sometimes called reification) is "the process by which the externalized products of human activity [are accorded] objective status", that is to say, they are given an ontology independent of human action (Berger and Luckmann p. 60, cf p. 89). In the case of adult education, for instance, objectivation occurs when we fail to see the human origins of our purposes, concepts, theories and practices. This occurs, for instance, when, instead of treating concepts such as ***self-directed learning***, or ***adult development***, as social constructs we act as though they are objective realities--having an ontology independent of human action.

Internalization is the process "by which the objectivated social world is retrojected into consciousness in the course of socialization" (Berger & Luckmann, p. 61). I now use the externalized, objectivated products to explain myself and my world. For instance, I now explain human action by labelling them as self-directed or non-self-directed. Or I explain someone's behavior on the basis of her stage of adult development.

Legitimation is the process by which a particular social reality is justified. It is really a "second order" objectivation of meaning. Legitimation produces new meanings which serve to integrate the meanings already attached to disparate actions. It "explains" an activity or social order by ascribing to it ***cognitive*** validity. It justifies the institutional order by giving a ***normative*** dignity to its practical imperatives (Berger and Luckmann, p. 93).

For example, it might be argued that our system of roadways was initially developed to serve the interest of a fledgling automotive industry. However roadways might now be legitimated as essential to economic growth and individual privacy. Turning to adult education, the concept, ***andragogy***, might have originated out of the interest of some to carve out a political turf for the field. However, today it is increasingly justified on epistemological grounds—that is, adults learn differently from non-adults.

Having explored the processes by which realities are socially constructed, we then illustrate the processes by applying them to specific social realities identified by participants—realities such as disability, crime, race, gender, skill, etc., etc (Carrier, 1986; Gilsinan, 1989; Frankenburg, 1993; Lorber & Farrell, 1991; Lyddon, 1991; Steinberg, 1990). For instance, we look at how concepts such as race or skill are externalized, objectivated, internalized and legitimized. This process is what the literature refers to as deconstruction (Fuchs & Ward, 1994).

Next, participants are asked to deconstruct major theories, practices, and institutions of adult education. They ask questions such as: How is ***perspective transformation*** being externalized, objectivated, internalized, and legitimated?

Finally each participant is encouraged to deconstruct a chosen field of practice. It is not uncommon for participants to choose practices that are not typically considered domains of adult education, such as parenting.

The Model at a Glance

1) Show the connection between multicultural education and the social construction of reality.
2) Demonstrate that everything we come to know and value is socially constructed.
3) With illustrations, examine the processes by which realities are socially constructed.
4) Apply these processes to specific adult education theories, practices and institutions.
5) Apply these processes to a chosen field of practice.

An Example

One of my students was an employee of the department of Housing and Urban Development (HUD). At the time she was taking my course, her agency was involved in an assessment of its organizational culture. She decided to deconstruct that assessment process. Below are the issues she explored.

On Externalization

From whence did the concept Organizational Culture (OC) originate, and what are the historical circumstances leading up to its creation and/or widespread acceptance? In its early phases of development, did it compete with other plausible activities or processes for recognition? If so, what were they? What other terms are used to describe the phenomenon we now call OC? What functions is this assessment intended to fulfill for HUD? How were these functions fulfilled in the past? Were they once fulfilled in other ways? If so, how?

On Objectivation

To what extent is the process (of assessing the Organizational Culture of HUD) treated as a taken-for-granted reality? Explain! How are HUD's employees socialized to accept OC as taken-for-granted. Within and without HUD, what actors and authorized roles (functions) has this assessment spawned? What are their spheres of authority (jurisdiction). Who (what) gave them that authority?

On Legitimation and Internalization

Legitimation on a societal level.

How is the assessment of HUD's organizational culture explained and justified? Within and without HUD, who explains and justifies the process? How do they go about doing their job? What processes, theories (eg., TQM) or political maneuverings do they use? How are the roles spawned by this assessment integrated and reconciled with other related, and/or oppositional roles and processes within HUD (**horizontal legitimation**)? With what other plausible activities or processes does this assessment presently compete? What other activities or processes fulfill identical or similar functions, but receive less recognition? What therapeutic apparatuses and/or nihilating processes are used to "cure" or "silence" detractors?

Legitimation on a personal level (Internalization).
In what ways does this assessment render my life (and work) more or less meaningful or worthwhile? How do I (and those around me) use this assessment to explain (justify) our actions? How do I reconcile my role in this assessment with other roles I have performed, am I performing, or intend to perform (**vertical legitimation**)?

Conclusions

Whose (what) interests are best and least served by this assessment? Are there functions that might now be ignored or be ill-addressed because of this assessment? What are they? Might this assessment spawn new needs that it cannot adequately address? What are they? In short, is this assessment a *net* gain or loss to HUD? Explain! What can I suggest that might alter this assessment to better serve HUD?

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Ian Baptiste
National-Louis University, 200 South Naperville Road, Wheaton Illinois 60187

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THE POLITICAL CONSTRUCTION OF ADULT EDUCATION

Ian Baptiste & Tom Heaney

Abstract

This paper both examines and exemplifies the process through which the field of adult education has been and is being constructed. The authors seek to meet the challenge set forth by Derek Briton in *The Modern Practice of Adult Education: A Postmodern Critique* to "embrace the tension between a refusal to close the field, to police it and, at the same time, a determination to stake out some positions within it and argue for them." (1996, pg. 117)

The Issue

Recently the question of how or whether adult education and learning is a separate and discrete phenomenon from childhood education and learning has drawn considerable response on AEDNET, the on-line adult education listserv maintained by Nova University. In general the responses have suggested that children are as likely as adults to benefit from "androgogical" methods and that learning is, after all, lifelong—not transmutated into unique forms at a particular age. Androgogical procedures constructed by Knowles and others no longer distinguish adult education from k-12, but rather have become compatible with pedagogical reforms in school-based education.

The question being addressed here is "do adults learn differently from children?"—a question which locates the issue in a psychological frame of reference grounded in individualistic theories of learning and divorced from the social and political context in which learning occurs.

Implications of the Debate

With the professionalization of the field in the 30's and 40's, the net had been cast ever more widely until it encompassed such divergent forms of practice that definitions of "adult education" have become meaningless.

The recent conceptual debate over "adult learning" reflects the state of adult education practice—a practice that has come to resemble more and more the practice of schooling. Whether in workplace training, in store-front literacy programs, or in university classrooms, adults are returning to school in order to catch up or keep up with the knowledge and skills they are expected to acquire. In the transition, adult education has lost its original frame of reference—a vehicle for describing, defining, and addressing human concerns as political endeavors.

Ways of Constructing Adult Education/Adult Learning

The construction of "adult education" was an effort to distinguish a particular kind of learning in adulthood from other forms of learning—whether in childhood or even in adulthood. The value of any construction of reality lies in its precision and in its ability to illuminate. What is it precisely that we point to when we speak of "adult education?" And how does that phenomenon differ from other instances of education?

The concept has been constructed in a variety of ways. One construct emphasizes an individualistic and psychologistic perspective (androgogy *vs* pedagogy), while another emphasizes a construction of "adulthood" (rich in experience) which demands different approaches to education and learning. These constructs have, as we have noted, been increasingly challenged as inadequate.

In the following we begin to reconstruct the concept of "adult education" in the social and political context in which adult learning occurs. We begin with the premise that not all education or learning in adulthood is "adult education"—a premise wholly consistent with Lindeman's formulation in *The Meaning of Adult Education*. Understanding "adulthood" in terms of expectations of agency and participation in decisions affecting day-to-day life, we explore the implications for reaffirming "adult education" as a separate and discrete enterprise—one not shaped by chronological age, but by assumptions of power and social responsibility.

Constructing the Field

In keeping with the democratic and constructivist spirit of this paper we thought it best to explore this topic by way of a dialog addressing how we are constructing adult education as a field of practice. We invite readers to respond in their own way to the questions we pose, and to pose other questions of salience to their own construction of the field.

Do you refer to yourself as an "adult educator?"

IB: Yes and No. I do not refer to myself as an adult educator when I perceive that such usage might be interpreted as conferring upon me competencies, rights and privileges not accorded to others, simply because they have not engaged in certain rights of passage associated with becoming an "adult educator", for example obtaining an adult education degree. This situation is likely to obtain where persons equate professionalism with certification and credentialling rather than with performance and disposition. This is cause for concern. First, it disenfranchises and alienates equally competent persons who lack such certification. Second, it leads to what McKnight (1997) calls disabling help or iatrogenesis—a situation in which incompetent, but nevertheless certified individuals, escalate the very problems they were supposed to alleviate.

I refer to myself as an adult educator in situations in which it's important to draw attention to my ethical commitment. These situations arise where the term education is de-politicized—stripped of its ethical moorings and equated with such things as schooling, learning, or training.

TH: While no single role defines my life, I am nonetheless an adult educator. It is the ideal of an adult education practice that each participant be both learner and educator (one who supports and nurtures the learning of others). In this sense, everyone is an adult educator, everyone is a learner.

However, a person who occasionally writes letters to family and prepares memoranda at the office is not known as a writer. Rather, those considered to be writers spend a significant portion of their lives writing and publishing what they have written. So also the term "adult educator" is generally applied to those who consciously and for a significant portion of their lives encourage, foment, support and engage in adult education. It is in this latter sense that I consider myself an adult educator.

The identification of a person by various roles that the person assumes in life (parent, politician, musician, adult educator) is, of course, always partial and to a large degree misrepresents both the nature of the work in which the person is engaged and the reality of the person herself. The appellation "adult educator" of itself says little about practice nor does it convey any assumption of special competence or privilege. It is simply a marker—an indication that a person commits a significant portion of her or his life to the work of adult education.

What are the distinctive practices, institutions, organizations, purposes and predecessors of the enterprise you call adult education?

IB: Education is the pursuit of virtuous excellence. The prefix "adult" qualifies the educative process by emphasizing the virtues of criticality and social responsibility. In short, adult education seeks to provide persons with the tools and disposition that would increase the frequency with which they act critically and socially responsibly in their world.

Note that mines is a political, not a constitutive distinction. It is commonly claimed that self-direction, and experiential learning are what constitutively distinguishes adult education from other forms

TH: Lindeman states, "There is adult education, and there is education for adults." (1929, pgs. 31-32) He lamented the widespread intrusion of continued schooling, vocational training, and myriad other activities, each claiming to be forms of adult education. "This is not genuine adult education...," according to Lindeman. "True adult education is social education." (1947, pg. 55).

For me, adult education is about the business of building democracy. It is the struggle—whether in of education. But these claims have no historical, ontological, epistemological, anthropological, sociological or physiological basis. I am fond of saying that self-direction is neither possible nor desirable. It is not possible, because in some way, directly or indirectly, we are always influenced by our culture; and this holds true for all aspects of the educative process—from diagnosis of our learning needs to evaluation of our learning outcomes. The choices we make regarding why, where, when, how, and what we learn are entirely constrained by our cultural heritage. We may be able to look critically on our cultural heritage, but we cannot entirely transcend it. It is the substrate from which we grow or stagnate.

Self-direction is also not desirable. Social responsibility, a hallmark of the adult, demands that we subject our goals, intentions, and actions to the scrutiny of others, especially significant others. Embarking upon a significant learning enterprise without involving one's family, for instance, in the decision is irresponsibility and arrogance, not self-direction.

As for the claim that adults learn through experience, John Dewey has convincingly argued that education (whether of adults or non-adults) is "of, by, and for experience" (1938, p. 29). Those who ignore the experiences on non-adults in their education either lack a true understanding of the role of experience in the educative process, or believe that they have nothing to fear if they miseducate non-adults, since non-adults usually lack the political clout to effectively retaliate. Adults do.

become informed and critical decision-makers in matters affecting our day-to-day lives. Its purpose is the democratic fulfillment of human potential for freedom through social means.

While there are organizations and institutions devoted specifically to this purpose, the struggle for democracy—and, therefore, adult education—is not limited to these special venues. Its distinctive practice, however, whether in the open spaces of schooling or training, or in the midst of a social movement, is always "social education for purposes of social change." (Lindeman 1945, pgs 116-7)

Give examples of counterfeits of adult education practice?

IB: Practices which claim political or ethical neutrality, or which promote consumer satisfaction over social accountability.

TH: Practices in which knowledge and skill are transferred, in which the assumed superior knowledge and skill of the educator dominate the learning environment, in which the task is to impart knowledge that is already given, and in which learning is assessed in relation to the normative expectations of others—organizations or self-defined leaders—are counterfeit adult education, even though they are instances of the education of adults.

However, even in instances of oppressive and hegemonic pedagogy, what is learned is always problematic in relation to what is taught. That is, adult education as a practice of resistance can and frequently does occur as a counter-hegemony in the midst of schooling.

Increasingly "adult learning" is being substituted for "adult education." What do you make of this substitution?

IB: Education is a normative enterprise, learning is not. I could learn to be a rapist, sexist, or psychopath, but none of these instances of learning would be an instance of education. The term education adds to learning a moral or ethical dimension. Those who would substitute adult *learning* for adult *education* are not necessarily a-moral. They have ethical goals. However, these goals are usually so tied to the *status quo* that they remain hidden, unstated, and unexamined—a recipe for benign hegemony.

TH: If we can lay claim to adult learning as our domain, subject to the professional ministrations of our professional services, we will have successfully "colonized the lifeworld," in Habermas' phrase. The possibilities for domination are endless. Our identification with adult learning decontextualizes and depoliticizes our practice which is legitimized by the achievement of "learning outcomes," without regard for social outcomes.

The ascribed need for adult learning in our times is frequently described as "to catch up" with the future, not to create it; to adapt, rather than to transform; to consume knowledge, not understand its social construction. The role of the adult educator in relation to such an understanding of adult learning is neutral and serves only hegemonic interests.

If can be reasonably argued that the enterprise you described above will continue, whether or not the label "adult education" remains. Provide a rationale for continued use of the label or propose a more desirable alternative.

IB: As pointed out before, my affixing of the prefix "adult" to the educative process is merely a corrective to a distorted notion of education—one stripped of its ethical moorings. Regrettably, continued usage of this prefix perpetuates and legitimizes this distortion. I long for the day when this ethical dimension is restored. Should this occur I would have no more reason to use the prefix "adult." I will simply call myself "an educator."

TH: I agree with Lindeman that "perhaps we have all along been using the wrong word. Adult education is a prosaic term which seems to place emphasis upon genetics rather than upon educational aims." (1938, pg. 48) He goes on to indicate, however, that the real problem is not the term, but the underlying conflict which divides practice. The issue is one of politics, not language.

To define a term is to set borders, to delimit, to exclude—to clarify what a given reality is and is not. Since the formation of the American Association for Adult Education in 1926, the net for gathering adult educators has been cast ever more widely, excluding less and less until almost everything is adult education, encompassing educators of adults who work toward diametrically opposed social and political purposes. The term is applied to highly manipulative and participatory pedagogies alike, from courses designed to correct behavior which deviates from dominant norms to workshops supporting the social change agendas of oppressed communities.

While work now considered to be adult education has undoubtedly been a critical element in human history since before history began, it is worthy of note that the identification of that work as a field of study and as "adult education" is astoundingly recent. Stubblefield and Keane place it in the 1920s in their history of the field, claiming the term gained momentum in the United States through a rapid sequence of publications and events which some later called an "adult education movement" (Stubblefield and Keane 1994).

That such discourse began in the 1920s evidenced a need at that point in United States history to distinguish adult education from other forms of educational work, even among adults. The need for a liberatory educational practice linked with a resolute effort to transform the social order has not diminished in the 1990s.

On the one hand, the term "adult education," despite the warnings of Lindeman and others, has been coopted by counterfeit practices. On the other hand, adult education is not merely a contested term, but a site of struggle within the practices which lay claim to the term. In the interests of engaging consciously in this struggle, I would defend the continued legitimate use of the term to refer to the practices I have described.

Implication of Issue for Practice

Our reflections on these questions—being two voices among so many—merely exemplify the discourse through which the field is being reconstructed. Our questions are an invitation to dialogue among students of adult education which makes possible both a critical assessment of current practice and at the same time opens opportunities for informing practice with transformative elements consistent with a political construction of "adult education."

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Ian Baptiste and Tom Heaney
National-Louis University 18 South Michigan Chicago, Illinois 60603

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DEVELOPMENT OF RESILIENCE IN ADULT WOMEN

Patricia M. Boer, Ed.D. and James H. McElhinney, Ph.D.

Abstract

This paper offers a brief review of the resilience literature, which served as the basis for a qualitative study on the development of resilience in adult women. By using qualitative data collection methods and post hoc data analysis a purposive sampling of 11 women, in the Midwest, resilient survivors of breast cancer wrote brief autobiographies, detailing the factors that evidenced the development of resilience in themselves. Tape recorded interviews allowed participants to add to or delete from their autobiographies. The autobiographical results showed participants shared six common themes: making a spiritual connection; having meaningful work; engaging in social activism; being a self-directed learner; living a healthy lifestyle; and expressing a wide range of feelings. Taped interviews revealed two other themes: being creative and having authentic relationships. A resilience wheel illustrates the definition of resilience, i.e., as a positive attitude about one's body, mind, spirit and emotions. The paper explains how these positive attitudes develop and become manifest in four corresponding and observable behaviors, demonstrating resilience is more than effective coping. Resilience is characterized as a zest for life. Strategies for nurturing and teaching resilience are included with implications for adult and leadership development, along with recommendations for future research.

Introduction

Research specific to women and their responses to severe stress is sparse (Fair, 1993), and largely ignores positive responses such as the characteristic of resilience (O'Gorman, 1994). Absent, too, are studies on developmental processes (Higgins, 1994) and on how resilience develops in women after experiencing trauma in adulthood. In this study resilience means the positive response to stresses imposed by the experience and treatment of breast cancer. Positive responses include the ability to thrive by living productive, satisfying and inspirational lives.

It is appropriate to study resilient survivors of breast cancer because these women represent a population from which a sample of participants can be drawn that have experienced physical, psychological and social stresses imposed by a life threatening disease in adulthood, (Oktay &Walter, 1991; Golden, et. al., 1992; and La Tour, 1994). Further, studies on responses to stress have not examined resilience in women. Instead, studies were conducted on groups of men or children, with most studies examining one or all subcomponents (commitment, control and challenge) of hardiness identified earlier by Kobasa (1977; 1979). Rather than studying resilience as a trait, this study builds on the work of researchers like Higgins (1994) who are interested in resilience as a developmental process in adulthood. Higgins contended the academic world focused on measurable traits, ignoring developmental process, such as how one learns to cope, to become brave, or resilient.

The behaviors of the eleven resilient women in this study can be used as content in teaching multiple groups how to tap into, reconstruct and/or enrich their lives. For example those who have suffered life threatening experiences are the most obvious group to benefit. Teachers and counselors are another group. Since most of the women in this study are leaders in their respective professional lives, the development of resilience is an important consideration in staff and leadership development programs. Also, these findings are additional content in the growing understanding of adult development. The authors believe acquired resilience is an important concern in the understanding of adult development and leadership development across fields.

Review of the Literature

A review of the literature on resilience included seven computer searches. Four searches were conducted in Dissertation Abstracts of materials published 1/93 - 6/94 and 1/88-12/92. A fifth search in ERIC, 1983 -1994 and another in CINAL (Cumulative Index of Nursing and Allied Health, Limited), 1/87-6 94, along with Books and Chapters, revealed few studies on women and resilience and/or resilience and breast cancer. Even a review of

Medline, revealed no entries under resilience between 1991-1994. Like Medline, journal articles published 1/87 - 6/94, were few. Of the 10 articles found, two were on health issues, with neither relating to resilience and/or breast cancer. In Dissertation Abstracts and ERIC only one entry was pertinent, a recent study by Higgins (1994), *Resilient adults: Overcoming a cruel past.*

Resilience literature

Higgins (1994) noted that "there is at present no standard definition of resilience, (p.16)." Broadly defined, Higgins described resilience as functioning psychologically at a level far greater than expected given a person's earlier experiences. This is consistent with O'Gorman (1994) who called resilience a "universal trait" and stated:

> Resilience is a new term used to describe people who lead normal, fulfilling lives despite having been subjected to trauma, or who because of their early home life, are at high risk for developing personal and social problems.(resilient persons) possess the ability to recover from the adversity they have experienced and retain a positive self-image and view of the world. (3)

According to Higgins (1994):

> my research assumes that an additional strength of the resilient is their ability to acknowledge and experience significant psychological pain and still maintain their ability to love well. They trouble themselves more than they trouble anyone else, and the size of their hurt is now small. (pp.1-2)

To Higgins (1994) "survivor" emphasizes that people merely get through difficult emotional experiences, hanging on to inner equilibrium by a thread, (Preface xii), while resilience emphasizes much more. Although not directly critical of Higgins, O'Gorman (1994) in an essay on resilience noted that the psychological and sociological literature ascribes resilience only to those surviving great hardship. To O'Gorman limiting resilience to only survivors of adversity, prevents others form discovering their own resilience, or "everyday heroism." Accordingly, O'Gorman notes: "Resilience is our most powerful tool¼not only to survive, but to thrive. (p.10)."

Franz, Cole, Crosby & Steward (1994) studied resilience in women's lives from a phenomenological standpoint, with the results emphasizing the power of context in shaping the: "chances and choices of a life along side and sometimes against identity, (p.328). According to the authors, "The challenge of identity is to make meaning - to improvise - from the positions that are our lot, (P. 328)." Black feminist scholars emphasize the need to explore context particularly when investigating Black women's identities. Caballo (1994) illustrated the importance of context in the development of resilience as part of an interlocking matrix of relationships in her story of Mary. Born in the Jim Crow South in 1915, Mary the youngest of nine children and a motherless daughter at age three, grows up coping with personal misfortunes and "emerging from interwoven layers of membership in different social groups (with) Mary's use of relationships and surrogate family systems as a source of resilience (p.84)."

Resilience as a developmental process

Most literature on resilience as a developmental process has applied the study of resilience to children, or adults sexually abused in childhood (Foster 1993; Higgins, 1994). However sparse, these earlier studies provide a basis and point of departure for understanding how resilience develops in adulthood. For example, two combined studies by Higgins, included 43 male and female participants. The studies examined how resilience develops as a response to childhood abuse, finding that resilience: "like growth itself, is a developmental phenomenon propelled by vision, and stamina. It evolves over time throughout the life span to overcome staggering odds, (p. 319-320)."

Higgins found her participants early in life, around age 10, made developmental shifts from concrete religious beliefs to a more abstract, reflected faith that in adulthood became "self-authored convictions largely outside organized religious affiliations, (with) a hallmark of their faith located within relationships, (pp. 198, 200)." These participants saw their prized relationships as integral to their overcoming. They mastered their anxiety and their troubles in childhood through positive imagery and a buoyant optimism, invigorating their adult faith or resilience, including faith in themselves. Higgins distinguished resilience from coping, writing: "The resilient did not stop at adeptly managing their annihilating anxiety through the use of imagery. they soared past coping and moved on to thriving through their imaginatively inspired spirituality. (p.183)

As further evidence that resilience is not the same as coping, Higgins noted that the resilient:

> feel included in the deeply felt concerns of the struggling many, honor-bound to return a gift that enable their thriving, (because) altruism holds great transformative potency among the resilient - that it may even be essential to healing from horrific abuse. (pp.223, 226)

Like Higgins, O'Gorman suggests resilience is a transformational tool developed from infancy and "continues to grow into our golden years (p.175)." According to O. Gorman, resilience becomes our ally throughout the lifespan, particularly, in times of loss when it give us permission: "to grieve and resolve these losses. In the midst of our sorrow, it remembers the promise of rebirth, and brings to us the strength we have developed through past struggles. (p. 181).

Resilience and breast cancer

Although the search of the literature found no studies under the terms resilience and breast cancer, studies on breast cancer and coping imply resilience, particularly those related to living healthy lifestyles. Oktay & Walter (1991) examined the inner strength of participants, looking particularly at how breast cancer interacted with other life tasks in adulthood (early, middle, and later adulthood). The authors found that "breast cancer tasks become more compatible with the developmental tasks of young adulthood, i.e., committing to intimate relationships, having children, developing careers. The authors point out that adaptation for older women is not necessarily easier. It is just more likely, because a woman who: "has already given up the idea of a just world and who has developed a viewpoint about death is less likely to experience anger and depression than one for whom these are new tasks. (p.192).

Qualitative Methodology

Based on a review of the literature, a descriptive format was selected to study the development of resilience in eleven mid-western women, who were identified as resilient survivors of breast cancer. These participants responded to questions collecting demographic information and then wrote semi-structured autobiographies about their experiences, stating how they viewed themselves during and after their diagnosis with breast cancer. Belenky, et. al., (1986) referred to this method as "Women's Voices," noting that women's voices have been ignored in favor of gathering knowledge, influenced by a white male dominated culture, which largely values a logical, rational, quantitative point of view. The autobiography, as a primary data collection process, also is consistent with the review conducted by Lancy (1993):

> Male autobiographies focus on their achievements. The narrative is linear few personal details. By contrast, female autobiographies are very personal and focus on family - children, spouses. The narrative is distinctive (and they) are more likely to write "confessions," revelations of feelings, beliefs and spirituality. (p.175)

Lancy further noted that the autobiography is an important qualitative methodology because it provides us with, "the direct testimony of those rare individuals who provide us with a vivid picture of life in realms otherwise closed to us outsiders, (p. 5)."

Participants for the study were selected by convenience and located at women's professional meetings, such as locally at Women Plus and nationally at the Annual Meeting of the Association for Women in Psychology. At each meeting I attended, I left with at least two names. One woman recommended I contact the director of a local breast cancer center, which I did. From a pool of 24, 11 women were selected, agreeing to write their autobiographies and submit to a tape recorded session following the data analysis. A four step content analysis process was used, similar to the method noted by Lancy (1993), "sometimes this task is called coding - the setting up and labeling of categories, which then become the variables of the study, (p.26)."

The Results

The findings of this study proved consistent with the concepts of resilience found by Higgins (1985) particularly as the findings related to Faith Development. Higgins chose to anchor her study of resilience in faith development because it so rightly describes how the resilient:

> employ the imagination in the service of protecting and maintaining a vision of a more satisfying interpersonal world, as well as their belief that they can continue to create and participate in such experiences despite the severe interpersonal disappointments that they have endured. In this framework, faith is not dependent on a formal religious tie or articulated convictions. Rather, it characterizes a life with confidence in some center of value and loyalty also seen as inherently relational, thereby linking faith with intimacy. (p.116-117)

In the stories of the participants in this study, it is clear that "before" doesn't necessarily mean better. Their stories describe how their resilience, begun in childhood was "summoned" in adulthood, after creatively responding to feeling all their emotions, and directing all their energies to learning all they could about themselves and their disease. These women affirm for "outsiders" the restorative, healing and transformative power of the responses and actions that constitute resilience.

Rose said "Oh no," to the dictionary definition of "bouncing back to her former shape." She believed resilience was much more, it is hope. For Rose it is "belief in God even though prayers were not answered." For others resilience was transformative. Kay gave up drinking. Eve changed her career and lobbied Washington. Red also made breast cancer her life's work, while Debbie takes pride recalling her daughter's recovery, which included climbing the Himalayas and moving to California to study at the American Film Institute before becoming a screen writer.

A definition of resilience

Repeatedly the participants in this study referred to resilience as an attitude, a perspective that motivated constructive responses. The six themes the participants held in common: making a spiritual connection; having meaningful work; engaging in social activism; being a self-directed learner; living a healthy lifestyle; and expressing a wide range of emotions; coupled with the two characteristic uncovered in the taped interviews: being creative and prizing authentic relationships define resilience as a holistic response of body, mind, spirit, and emotion.

The resilience wheel

The resilience wheel illustrates this holistic definition as a quality potentially within all of us. The top half of the wheel represents attitudes about one's body, mind, spirit and emotions. These four internal factors relate to the themes highlighted in the study: body: living a healthy lifestyle as observed by diet, exercise, boundary setting or initiating lifestyle changes; (2) mind: meaningful work and self-directed learning, observed by others as engaging in meaningful work, continuing education or social activism; (3) spirit: making a spiritual connection as observed by others as having a sense of community, volunteering to help others, or maintaining stable and loving relationships; and (4) emotions, expressing a wide range appropriately as observed by creative problems solving/ coping or expressive therapies and the arts such as journal writing, painting, etc., (see Figure 1 below)

Each of the four internal factors on the upper wheel impacts observable behaviors on the bottom half of the wheel. For example, expressing a wide range of emotions appropriately (upper half of wheel) can lead to increase coping or creative problem solving, teachable skills (lower half of wheel). Thus the wheel is not static. Making a spiritual connection (an intangible quality) is not necessarily teachable, yet is observable when authentic relationships are formed and maintained. Social activism is often the manifestation of meaningful work or self-directed learning. Similarly, initiating lifestyle changes such as changes in diet, exercise, etc., are tangible behaviors of one who lives a healthy lifestyle. Since the wheel is not static each section influences another with a spillover effect, and provides a method to explain and nurture resilience.

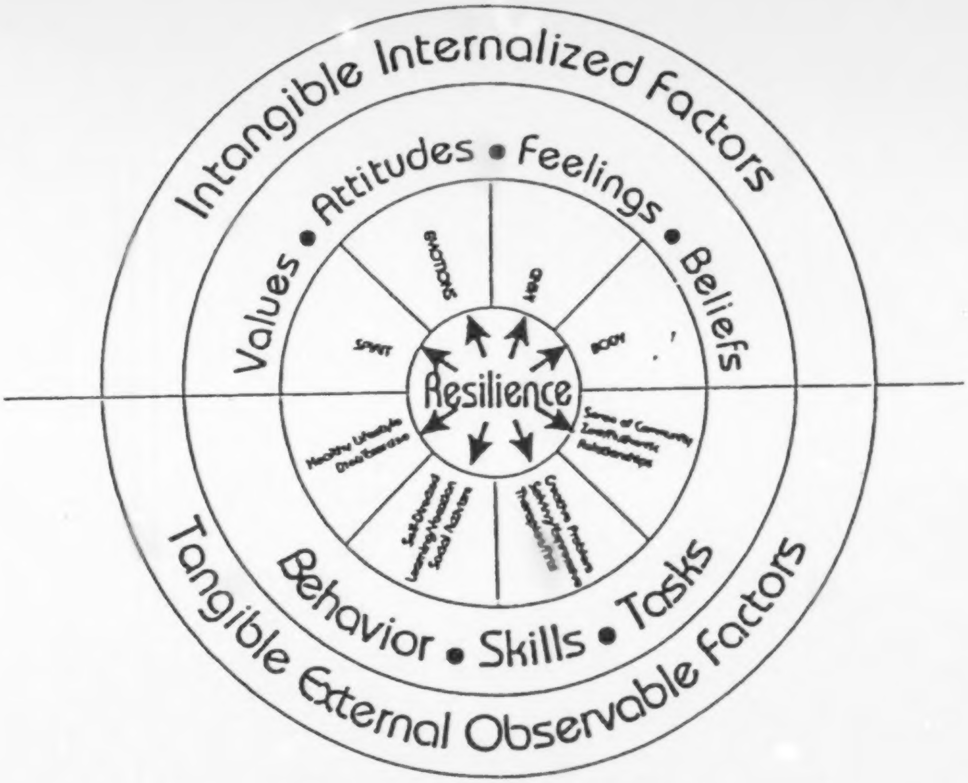
Intangible Internalized Factors
Values • Attitudes • Feelings • Beliefs
EMOTIONS
MIND
SPIRIT
BODY
Resilience
Sense of Community
Trust/Authentic
Relationships
Healthy Lifestyle
Diet/Exercise
Self-Directed
Learning/Vocation
Social Activism
Creative Problem
Behavior • Skills • Tasks
Tangible External Observable Factors

Figure 1, The Boer Resilience Wheel

How resilience develops

According to participants, their resilience developed in their youth, by observing role models whose strengths and values they admired and internalized. The participants talked about a shift that occurred in adulthood, when the faith and rules of childhood matured into what many called, "my own philosophy," often following a profound loss. Each participant felt they did more than cope. Each reported she felt all her emotions, grieving "magnificently," so that each was able to "soar past coping," to find peace, grounding, and joy after their struggle, particularly in helping others. In their stories these participants give us much to learn about living with uncertainty and making the most of life both by living each moment and giving back. They teach us, too, that resilience does not only grow from the domains of the abused and battered, life's adversities offer fertile ground for all of us to develop resilience. For these participants their development of resilience started with positive role models and values internalized in youth, and matured into life-shaping challenges experienced as mature persons. These descriptions of the development of their resilience offer valuable concepts for us learners to integrate into new teaching models.

Conclusions

Based on the outcomes of this study, the authors conclude that resilience can be developed throughout the lifespan. Just as participants in this study reported their resilience developed by observing positive role models with resilient values, teaching resilience will be enhanced by instructors who model and advocate resilient characteristics. In addition, instructors need to affirm, validate and articulate the resilient characteristics, values/attitudes displayed by learners.

Another consideration would be the development of a resilience guide (currently one is developed for submission). The guide is designed for participants to rate themselves according to the eight categories or factors that make up the resilience wheel. Using this guide learners can identify and nurture characteristics already possessed, thereby claiming and/or validating their own resilient qualities. The guide can serve to stimulate and initiate goal setting related to behavioral changes.

A third suggestions is the actual teaching of the behavioral aspects of resilience, or skills associated with (1) initiating lifestyle changes, (2) developing creative problem solving tools, (3) forming and maintaining authentic relationships, and (4) involving self in meaningful work or volunteerism. By developing skills related to the tangible side of the resilience wheel, one can expect the intangible side to be strengthened. With interaction between the instructor's modeling and the participants' self-reflection coupled with the development of new skills, participants should affirm their resilient qualities and identify areas they wish to develop, thereby tapping and enlarging their own resilience.

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Patricia M. Boer, Ed.D.
Center for Career/Life Planning
8060 Knue Road, Suite 115
Indianapolis, IN 46250
(317) 845 5394

James H. McElhinney, Ph.D.
Educational Leadership, T.C.
Ball State University
Muncie, IN 47306
(317) 285-5348

Presented at the Midwest Research-to-Practice Conference in Adult, Continuing, and Community Education, University of Nebraska-Lincoln, Lincoln, Nebraska, October 17-19, 1996.

PLAY AS A COMPONENT OF THE ADULT EDUCATIONAL EXPERIENCE

Mary Katherine Cooper

Abstract

Using studies of primate learning behavior and human development, together with certain aspects of the history of education, it is possible to consider play as a viable means to enhance the adult educational experience. Observations of an adult learner suggest that playful interaction encourages greater participation and, consequently, an experience that is more memorable.

One of the issues being faced by educators is that of addressing the needs of the "non-traditional" learner. The adult student is older and may have been out of the formal classroom setting for a number of years. The concern for the practitioner is how to provide a nontraditional classroom in which ways to build and integrate a sense of community or group culture may be achieved.

Many adult learners and practitioners alike are uncomfortable with what may appear to be frivolous activity. However, there are many forms of play or playfulness, and just as we seek out learning and teaching styles, it is important to incorporate aspects of play that are suitable for the specific educational experience. Play can be shown to assist in the formation of a community of learners, one in which there is no serious consequence for risk taking.

Introduction

Learning is the ability to sense, process, store and transmit information (Pitman et al, 1989). The context of learning consists of the structure and processes associated with the culture of a group. The formal educational experience includes the development of a learning culture. Culture consists of patterns of relating, knowing, believing and surviving. Integrating the concept of play into the adult classroom has the potential to facilitate the learning experience.

Human learning is multimodal, constant, an inherently social process that is sensitive to contextual information (Pitman et al). Adults continue to learn, and within the social context strive to fit into their environment. Moving through the life course, adults become members of multiple subcultures. The learning experience, particularly the formal classroom, is one such subculture. The life course consists of age related transitions that are socially created, socially recognized and shared by a group or cohort. The decision to participate in a formal educational experience can be considered such a transition.

Learning Through Play

Primate Play

One way in which primates and humans, as the highest form of primate, endeavor to find a place within a group culture is through various forms of play. One can look to studies of primate behavior to find examples of how play assists in the development of a sense of community. Most primates are social animals residing in complex bisexual social groups. The social environment provides the context within which young primates learn. Four kinds of learning processes have been observed in primate development. They are: observation and modeling, social experience, social conflict learning, and play. These critical forms of learning take place within the context of the primate social group. Learning, therefore, takes place in a protected and encouraging environment. Play, in this context, has been estimated to be the most effective form of learning, especially at transitional stages. They play at being dominant, or at ways in which to react to the dominant figure. In play they rough house, push limits and try out behaviors with their peers (Pitman et al, 1989). At all stages of development, primate play facilitates learning by making use of the physical cognitive and behavioral elements of adult life. Play takes place in a context where performance failure has few negative outcomes and lacks serious consequences. Young primates watch dominant adults and model their behavior. The effective adult classroom can also provide this context.

Human Play

While it is evident that primates continue to play even as adults, the prevailing thought for humans is that play is just preparation for adulthood and should cease as the adult enters the serious stage of their life. Indeed, one definition of play provided in *The Merriam Webster Dictionary*, is "to handle or behave lightly or absentmindedly (1994, p.559)." However, there are thirty-one definitions of play as both a noun and a verb in this dictionary alone. This may cause one to consider that play has an important place within human society.

History shows that play in adults has been evident throughout many cultures. While many consider play a frivolous diversion with no particular purpose, it is interesting to note that in ancient Rome, games took on more and more importance as the civilization grew and even as barbarians threatened their existence. As the dangers increased around them the ancient Romans played with more and more determination and energy (Cohen, 1977). One of the definitions we now give to play is "the spontaneous activity of children (Merriam Webster, 1994, p. 559). While many still believe play is only for children, it is interesting to note that in ancient Greece and Rome children and adults played the same games, considering the games of great importance at any age.

Until the 1800s, play was not studied in any scientific way. With the mental hygiene movement in the late 1800s, play was incorporated into social control legislation with the idea that organized play, and playgrounds, provided a way to mould children into good citizens. While Rousseau in *Emile*, proposed the idea of free play to become a functioning individual, reformers such as Pestalozzi, Froebel and Montessori included play in their schools, but this play all had a purpose. With the possible exception of Rousseau, most reformers still held on to a victorian belief that any activity, including play, needed a specific purpose. That purpose usually included some means of control and preparation to become a functioning adult, to work (Barlow, 1977).

Interestingly, the developmental theorist Piaget believed that while play was a healthy aspect of a child's development, play in adults was inappropriate. According to Piaget, play was a cognitive skill and a mechanism of coping with reality. Adults should have already achieved a firm grasp of reality (Cohen, 1987). In studies of other cultures, play takes many forms, mostly imitation of the roles of adulthood. Play is often used to begin preparing children to take on increasingly difficult chores by providing an arena of trial and error. Many psychologists, sociologists and the like believe that play can be explained by pinpointing the real activities that it prepares children for: that it must serve some purpose.

In contrast, in his book, *Homo Ludens*, (Man the Player), Huizinga stated that "any thinking person can see at a glance that play is a thing on its own (p.3). He believed that play "adorns life, amplifies it and is to that extent a necessity for both the individual-as a life function-and for society by reason of the meaning it contains, its significance, its expressive value, its spiritual and social associations, in short, as a culture function (Huizinga, 1950, p. 9)." Our society supports varying levels of sports activities, plays games, reads for escape and relaxation and plans play activities for leisure. Often, playing involves others and is a social activity that forms a major part of one's life.

Play in Adult Education

As adults move into different environments, particularly formal educational settings, they experience the need for additional socialization. There are certain needs to be met for effective learning to take place. Those needs include a sense of relatedness, affection or a secure caring environment, and an understanding of the norms of the immediate (different) culture. These needs have been explained by the personality theorist, Erich Fromm. According to Fromm (1981), the healthy individual is seeking to reunite to the world by productively solving the human needs of relatedness, transcendence, rootedness, a sense of identity, and a frame of orientation. He believed that becoming reunited with other people, relating to self and others, or socialization was important to be a productive person.

Play has been defined as "a voluntary activity, absorbing to the player yet existing outside of the scope of everyday life, proceeding within fixed limits and according to fixed rules, promoting socialization in small groups, which have secret regulations... (Huizinga cited in Miller, 1973, p. 18)." Further, a community forms when the group engages in play. "The feeling of being 'apart together' in an exceptional situation, of sharing something important, of mutually withdrawing from the rest of the world and rejecting the usual norms, retains its magic beyond the duration of the individual game (Huizinga, 1950, p. 12)." In the adult education experience, group formation has often been considered the preferred style of learning. By forming a community through play, group integration can take part in a more immediate manner. Given the finite time frame of the formal classroom experience, this can greatly assist the practitioner in the formation of a learning community.

Observations

To test the usefulness of play, fun, or humor in the educational experience, an adult learner was observed in a variety of educational settings. The subject chosen was an adult graduate student from another country, who was observed in three classroom settings across the course of two days. The question posed was whether or not greater involvement, interaction on an equal basis, and/or humor, fun or play positively impact the formal adult educational experience. The classes involved had been meeting for five weeks, midway through the quarter. Observations of the learner and the environment were made every fifteen minutes, with the observer not taking part in the interactions. It was observed that basic differences came about when interaction was encouraged and expected. For example, when the instructor in one instance suggested that the group play a game, gave the reason for it and explained the 'rules,' the learner and all others competed for an opportunity to participate. In contrast, in a different classroom, where pure lecture was proceeding the learner backed away from the desk, eyes were wandering and side conversations took place. While limited, the observations were adequate to support the premise that the more the learner was encouraged to risk and interact, the more attention was paid to the subject at hand.

The student upon entering the classroom is entering another culture and has a need to relate to others and to know what the others know. In this case the learner was also from another culture. In one very successful learning situation, humor was used when cultural norms made the grasping of a concept difficult. Of the three classrooms observed, the most "playful" one appeared to accomplish the most, and had the strongest group attitude. Interestingly, this class consisted of six men and five women, from seven countries other than the United States.

Entering a formal educational experience as an adult is a stressful situation. The adult, upon entering the classroom, is entering a different culture and has a need to relate to others and to know what the others know. Relieving the stress of the situation can be accomplished through fun or play. The following statement can perhaps sum up what is becoming a new trend in work and education.

> *Learning, the educational process,has long been associated only with the glum. We speak of the "serious" student. Our time presents a unique opportunity for learning by means of humor-a perceptive or incisive joke can be more meaningful than platitudes lying between two covers (Hill, 1988, p. 23).*

Aspects of play are currently in use in education, although one tends to use more acceptable terms to describe them. Educators currently make use of role play (pretending) as a means to test learning and group interaction to accomplish learning objectives.

Methods and Recommendations

As practitioners, the adult educator spends much time on the consideration of individual learning styles, and their own teaching style. Perhaps it is time to consider a playfulness style. Play, as it incorporates humor, play activities, and other no-so-serious endeavors, needs to be appropriate within any given context. The effective incorporation of play within the classroom can be accomplished while still maintaining educational rigor. The key is to know oneself and ones teaching strengths and weaknesses. If an individual cannot remember the punchline to a joke, perhaps the telling of jokes should not be used. Indeed, many jokes are told at the expense of others. Making fun of individual learners is not recommended, but a light-hearted self-ribbing as a form of self-revelation may help to start the formation of a community. Role-playing and small group exercises have proven to be useful adult educational techniques, however, in a totally new environment, the learner may be reluctant to participate initially. An exercise in sharing, usually in the form of introductions, is often used in the initial classroom experience. Consider using some form of exercise that encourages creativity. For example, rather than the specified information of family, job, educational goals, etc., why not let the learner share whatever they wish. One way to accomplish this is to hand out drawing materials and let the individuals draw themselves. Specify that artistic talent not necessary. At the end of a suitable period of time, have the learners describe their representation. A similar project could include bringing a variety of magazines from which the students cut out pictures that they feel represent aspects of their lives. Again, at the end of such an exercise a description is shared. In the learning situations where such a technique has been used, it has proven to be time well spent.

By allowing the learner to choose what to share, there is a feeling of relative safety. Additionally, using what may initially seem to be childish techniques and tools, the initial pressure of the new situation is alleviated. Individual personalities are manifested and the individuals begin to form a community, as they start to understand one another. The important thing to note is that sharing should not be mandated, only encouraged.

There are probably any number of other specific techniques that can bring the spirit of playfulness into the formal adult educational experience. Whatever is used must be authentic. A practitioner needs to be comfortable with the tools that are implemented and many and varied are the forms of instruction. A pleasant environment is conducive to learning. Adults can be encouraged to participate and direct the experience when there is a feeling of connectedness in the learning experience.

For those who still may be uncomfortable with the incorporation of play in adult education, consider the example of Albert Einstein. In the traditional, pedagological style of schooling, Einstein had difficulty and even failed courses. He had to return to school when he failed the entrance exams to the Polytechnic Institute, and only when he found a school founded by Pestalozzi, did everything change for him (Erikson, 1977).

Toward the end of his life, Einstein wrote extensively in his journals that he looked at things as a child would. He wrote, "taken from a psychological viewpoint, [a certain] combinatory play seems to be the essential feature in productive thought (Erikson, 1977, p. 124)." For Einstein, it was not possible to learn in the classroom that limited his propensity for play. When allowed to play with multiple ideas and given the freedom he needed to learn, the Theory of Relativity was born.

Conclusion

Most adults tend to need permission to play when in an environment traditionally considered "serious," the educational experience. Play can increase the ability to learn, by holding the attention of students, providing a non-threatening forum for experimentation and a means to form a cohesive subculture/group in which the student feels a sense of belonging or relatedness. Erich Erikson (1977) in reviewing his work on the stages of human development, followed the individuals playfulness through life. This would "mean to chart not only what play activities are available to him, but also all forms of interplay, enveloped as they always are in a total vision of life in which a sufficient number of individuals find their private worlds confirmed (Erikson, 1977, p. 68)." He came to believe that his "generativity" referred to individual creativity and playfulness as well as procreation.

Play has been studied in both primates and humans as a way for the young to practice adult behavior. However, play has been shown to go beyond practice for adult life. The adult is drawn to forms of recreation, the playing of games, and other relaxation methods. It has been shown that a playful learning environment is more conducive to participation. An emotional investment in what has normally been thought of as only a cognitive exercise, the formal classroom, may help in the learning process. Dewey proposed the idea that humans remember best what they experience emotionally (Dewey, 1916). The incorporation of some form of play can assist the adult educator to achieve an integrated learning experience where the experiences and talents of all are utilized.

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Mary Katherine Cooper, Adult Education Doctoral Student, 1815 Portland Avenue, Apartment E.
St. Paul, MN 55104.

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THE IMPACT OF MOTIVATION, VOLITION AND CLASSROOM CONTEXT ON ADULT LEARNING

Sean Courtney
Kate Speck
Paul Holtorf

Abstract

This paper addresses the difference between motivation and volition and their interaction with classroom context in determining success as an adult learner. Preliminary findings, to be presented on the conference, are based on a qualitative study of a small group of adult learners taking graduate courses in adult education. Conceptions of motivation, volition, and classroom context upon which the interview protocol is based, are derived from three overlapping theories: learning, action, and self. This paper describes the theories, how they inform the protocol and provides examples of the proposed questions. The conference presentation will also include a discussion of preliminary findings.

Introduction

How important is motivation for success as an adult student? What contributions are made by volition and classroom context to educational achievement? In particular, how do each of the major variables - motivation, volition, and classroom context - impact the processes of learning? Motivation has been defined in various ways. A recent definition by Pintrich & Schunk (1996) captures the overall view this research project is based upon. They describe motivation as the process whereby goal directed activity is instigated and sustained. In contrast to motivation's role in helping to determine goals, volition's primary role is the management and implementation of goals. Can we isolate motivation from volition as separate phenomena in the determination of success as a learner? Furthermore, can we determine which aspects of the classroom dynamic have the most impact on whether and how adults will learn or be motivated to learn? The interplay of these three factors are of interest in the light of modern learning contexts of the 90's and of those moving toward a vision of adult education for the future. This study was undertaken to address these and related questions. In the present context, motivation is construed as an organization of feeling (e.g. eager, anxious) and thinking (e.g. anticipations of success or failure in the learning tasks and the relationship of mastery vs performance) which enhances the learning process, helping to sustain or weaken efforts at learning (Courtney & Speck, 1996; Pintrich & Schunk, 1996).

While this construct also implies a commitment to learning, there are factors such as volition and classroom context, we would argue, which may ultimately prove as important to the learning process (Corno, 1993, 1994). Related views of self-regulated learning encompass both motivational and volitional processes. In this context, volition represents the implementation of that commitment, the maintenance of intentionality and the general conditions which describe a self-directed learner: ability to 'stay the course', complete learning assignments and otherwise focus his or her attention on the work at hand (Kuhl, 1987; Corno, 1992, 1993). Action, implementation and maintenance are the elements we would like to focus on. It is in the maintenance stage that real success takes place. Here is where mastery is the goal. Therefore, volition can be characterized as a dynamic system that of processes that protect concentration and directed effort in the face of personal and environmental distraction. Volition and self-regulated learning are not the same. Volition involves the self - or task management aspects of of self-regulated learning , rather than planning. Kuhl (1987) believed that volitional strategies are best when applied situationally. One does not need "to be at the ready" constantly, so there is a requirement to identify the warning signals of waning. We, as instructors need to be aware of our own commitments, and learn how we mobilize the appropriate resources to have connection with learners. Classroom context defines the nature of the learning community in which the learner's interest in and commitment to learning are situated. It includes, but is not limited to, task structures, patterns of authority and power, evaluation processes, and classroom management practices (Pintrich, Marx & Boyle, 1993).

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There appears to be a growing convergence on the need to create conditions within the higher education classroom which will result in students embracing greater responsibility for and increased control over their own learning. This will mean that adult educators will need to respond to learners in a different manner. In line with this emphasis on self-directedness (Grow, 1991) and "self-regulation" (Schunk & Zimmerman, 1994), increasingly educators are seeking ways to shift the responsibility for learning onto the student in the belief that the more this occurs, the higher will be the motivation for learning, the 'deeper' and more complete will be the knowledge gained, and, in the long term, the more likely will the learner be to continue the learning process as a reasonable response to life situations.

But how is this to be done? Motivation clearly is important. Thus we need to understand the kind of motivational orientation (Houle, 1961) a student brings to the learning process. And, we need to understand what it is in the activities of the instructor along with the features of the classroom context which influence that motivation, for better or worse. At the same time, we believe, there are competencies associated with being a successful learner, those we have classified as volitional in nature, which may be more significant and over which the instructor (and even the student) may have much less control. What we are trying to do here is to isolate such metacognitive components (Volet, 1991), in the hope that we can provide material and ideas for the improvement of teaching and increase expertise in the design of optimal learning environments. Our intent here is to be able to identify these areas and attempt to explore the aspects that will enhance learning success.

Study Design

To date much of the work on motivation and volition associated with classroom learning has been quantitative in nature (Pintrich & Schunk, 1996; O'Neill & Drillings, 1994). Researchers such as Corno (1993) have called for qualitative studies to amplify, support or otherwise expand on the knowledge base in this important area of educational practice. For this study, learners, male and female, mostly graduate students, and their teachers will be interviewed, by the three researchers, with respect to the major classes of variables: motivation to learn, volition and classroom context. Two sets of interviews will be conducted, one immediately following a class period. We intend that this will capture the immediate reactions of the subjects in the context of the classroom situation. Initial interviews with small numbers of students will yield categories appropriate for "theoretical sampling" (Strauss & Corbin, 1990) and be used to field test the protocol. The final pool, which cannot be determined in advance, will consist of approximately 20 students and five instructors, who agree to participate in the study . Interview transcripts will be analyzed according to the method of "grounded theory" including open, axial, and selective coding. It is anticipated that selective coding will yield a core category and a "theory" grounded in the data (Courtney, Jha, & Babchuk, 1994a, b).

Designing the Protocol: A Rational

Where to start? A questionnaire designed to elicit responses to questions about motivation, volition and classroom context should be influenced, we believe, by three sorts of theory: a theory of learning and how it occurs, a theory of action and the factors which inhibit and facilitate it, and a theory of self and the construction of identity. With respect to the first, we believe that students enter learning environments, particularly formal ones, with ideas of what it means to learn. To investigate the impact of various factors on learning, we want to ask the learner questions which tap into these ideas or "conceptions" (Pratt, 1994) of what it means to learn. A study reported by Courtney (1996) analyzed responses to an open-ended questionnaire, which included questions such as: How would you define learning? What do you think of when you think of learning something or a learning experience? Qualitative analysis of data from over 100 students in a graduate class in adult education yielded two basic conceptions of learning. When asked directly to define learning and its meaning to them, learners in the Courtney study stressed their relationship to knowledge, the process of its acquisition and use. Once the questions are broadened, however, and learners are asked, - "What has learning meant in your life?" - something else seems to happen. Now, learning is depicted as providing a framework within which the learner acts and makes sense of his/her world. According to the first and highly conventional perspective, learning was a process of acquiring knowledge which could either be enjoyed in its own right (as a means of satisfying curiosity or to better understand the world in which we live) or used for some other purpose such as the emphasis on application. The second perspective, less conventionally, linked learning to the self. Under this conception, learning provides a framework within which the learner acts

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and makes sense of his/her world. It does this by promoting personal growth, symbolizing ccomplishment or equipping the learner with the tools she/he needs to effect control in the everyday world. Thus, in designing the protocol for this study we were conscious of choosing questions which were reflective of twin conceptions of the learning process.

Where does motivation fit into all of this? From the very broad literature base which has emerged over the years, we know that motivation can be defined with respect to thought or reasoning processes, such as when we ask for a person's motivation or motive and then work out the logical connections between one's actions and the factors that we believe caused them. But we also know that motivation emerges phenomenologically in the everyday life of the person as when they say for instance, "I did not feel very motivated about doing that". So we can say, as we have said above that motivation represents an organization of feeling and thinking. Now we must ask, What are the objects of this feeling and thinking? Our answer will be that if we have defined learning with respect to knowledge and self, then we shall say that the two objects of motivation with respect to learning are knowledge and its purpose and self and its reason for being (Courtney & Speck, 1996).

When individuals are attempting to accomplish significant forms of action such as personal change, we believe there are factors that are fundamental in leading them to action and in determining persistence in that action. The questions of motivation, feeling or being motivated, and its influence on actions arises particularly when we experience a need or desire to make changes, whether personal, situational, or in a larger sense, in a community.

We have said above that we are interested in a theory of action. What we mean is that motivation, on its own, only represents conditions prior to action, such as thought processes, decision-making, and the like. Or it represents an initial foray into action, as when someone decides to lose weight and begins dieting (Courtney & Rahe, 1991). The ability to stay the course, however, in many a practical endeavor, involves a lot more than saying you are motivated and want to accomplish something. That is where volition comes in. We believe that a theory of action involves both motivation and volition and so when we say that we are interested in the impact of motivation and volition on adult learning, we are saying, in part, that we have a strong interest in how an individual learner conceives programs of action (Argyris & Schon, 1974).

Finally, while we believe that a theory of self is implicit in theories of action and learning, we are not yet in a position to say what - empirically - this theory will look like. Clearly, many cognitively-based theories of motivation involve notions of self equivalent to self-efficacy, attribution, locus of control, and so forth. In the larger domain, notions of self are implicit in the works of Rogers, Freud, Mezirow and other therapeutically-oriented educators. We can say, however based on our recent empirical work (Courtney, 1996) that when learners think of the benefits of learning to the self, some students consider that learning as a program of action is much more integrally linked with who they are, than do other learners. Furthermore, however centrally connected to self, for some, learning is associated with growth while for others its strongest association is with control. We believe that these are separate forces and may try to locate them within the framework of the protocol.

Interview Process

Following is an outline of the protocol which was developed to reflect the overlap of these three domains or theories. The protocol was developed by gathering information from the literature, as well as from previous projects. The researchers followed the theoretical notions in compiling the format and questions. The protocol format was divided into two portions, one with general questions, and the second with context specific inquiries. We also wanted to make the interview process as "conversational " as possible. The interview document consists of six pages containing twelve questions including probes for the researchers to use as appropriate with the selected subjects.

Interview Protocol

A. Motivation to Learn (includes questions relating to conceptions or theories of learning, feelings or thinking about knowledge and its purpose; being a learner; issues around self-efficacy, self-worth, locus of control, self-direction/ regulation; intrinsic vs. extrinsic; goals and their attainment).

Motivation Sample Question Stratum:

Could you describe the experience of motivation? What does it mean for you to be motivated about something?
Probes: Do you define learning in any particular way?
What do you think it means to learn?
What emotions do you associate with learning?
How do you feel about yourself as a learner?
Are there others that you consider model learners?
What do you think makes them like that?

Are you aware of goals you have set for yourself upon entering this course of study?
Have there been goals you have not attained?
Probe: How do you feel about this?

B. Volition (includes questions relating to theory of action and self; being a student; metacognition, planning and monitoring skills; approaches to and strategies for learning, e.g. studying, doing papers, etc.).

Volition Sample Question Strata:

Would there be anything you could identify that makes learning difficult for you?
Do you find your concentration toward learning affected by these difficulties?
Probes: How does this happen?
Does it happen regularly?
What is your usual response?

C. Classroom Context (includes questions relating to all three theories: learning environments, behavior in class, task and evaluation structures, relationship to and perception of authority; power).

Classroom Context Sample Question Strata

How important is it to feel good about a class, or to feel like you are learning a lot?
How important are these feelings for how you preform in class?
Since you are in class right now, How is the semester going?
Probes: How are you feeling about the course?
What are you liking about class? Disliking?

Findings

Currently, there is some controversy regarding how much may be known in advance of collecting the data and announcing the grounded theory. It may be clear from the above that the researchers already have more than an "area" of interest, and thus are anticipating some of the findings. We anticipate, for example, that instructors will tend to be more implicit' than explicit' motivators of learning. Another expectancy is that motivation with respect to learning will be somewhat contingent and situated, and in some crucial respects highly dependent on context (Sivan, 1986 ; Rueda & Moll, 1991), while allowing for differences in underlying motivational orientation (Houle, 1961/1984); that volitional factors may point to a style of action, e.g. (Corno, 1993) that learners bring with them to a variety of achievement-oriented situations and that these factors are influenced by as yet undetermined features of the classroom environment, e.g task structures, relationship to authority, etc.. Finally, we are interested in but cannot anticipate the extent to which either teachers or their students have control or competence with respect to metacognitive strategies.

Conclusions

We believe that current approaches to teacher training and staff development are dominated by an emphasis on expertise in the delivery of instruction rather than a focus on motivation and related constructs. In part, this has to do with inadequate conceptualization of the motivating process in learning and the factors that sustain or weaken it. An immediate practical outcome of this study will be to create a language and conceptual space in which the factors associated with motivation and successful performance as a learner can be discussed and ultimately incorporated into faculty development programs.

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Sean Courtney, Assistant Professor,
Dept of Vocational & Adult Education
526B Nebraska Hall
Lincoln, NE 68508-0515

Kate Speck, Director SCIP
Lincoln Medical Education Foundation
4600 Valley Rd.
Lincoln, NE 68510

Paul Holtorf, Graduate Assistant
Division of Continuing Studies
University of Nebraska
162 NE Center for Continuing Education
Lincoln, NE 68588

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BEYOND THE SIXTH FLOOR: REDESIGNS FOR LEARNING

Sean Courtney
Cheri Maben-Crouch

Abstract

The purpose of this study was to explore the implementation of a framework designed to clarify the nature of successful informal or experiential learning in a workplace setting. Based on an initial three point model, the authors developed a framework with four elements which was tested within an HRD department (n=5) of a large service organization. Successful natural learning would include: 1. A focus on real-world, non-routine problems or authentic situations; 2. Deliberate or critical reflection associated with the experience; 3. Social interaction between the 'learner' and others, including peers; and 4. A balance of control between the facilitator and the learner. Preliminary analysis of qualitatively-derived data suggests the workability of the framework and fruitful possibilities for future application within a variety of learning-appropriate environments.

Context for the Present Study

Reflections on a visit to the Dallas Sixth Floor Museum led the first author to speculate on a theory of learning coupled with a theory of design (Courtney, 1995). The most important elements responsible for successful learning at this site commemorating the assassination of John F. Kennedy were: *authentic presence* (the important of 'being there' in some real or actual sense); *collective design* (the notion that learning was achieved in the absence of a teacher but with the aid of a design which acknowledged or permitted **balance of control** between the learner and the exhibit's designers), and *sacred connection* (a fusion of experience and learning whereby the experience obtained its uniqueness and identity by virtue of a coalescence of the cognitive with the affective, the secular with the spiritual).

Could a model such as this be translated into practical designs for both formal and informal learning? If so, how would it be achieved? Our desire to answer this question has some urgency. The institutions of education and learning have long been under attack. Within the last decade or so, even as designs for and the significance of training or formal learning has increased within the modern corporation, researchers and practitioners have been extolling the virtues of informal or incidental learning (Marsick & Watkins, 1990; Wiswell, 1987), the kind of process which often accompanies decision-making, problem-solving, observation of peers, reflecting on mistakes, or dealing with otherwise difficult organizational tasks and assignments. Theorists and researchers have proposed much about the process of how we learn informally from the natural experiences of our work. In addition to studying this process, research has indicated that employees actually learn more informally than they do from formal training mechanisms (McCall, Lombardo & Morrison, 1989; Wick & Leon, 1993). This makes sense, given that we do not spend as much time at formal training events, as we do within the process of work.

There are also economic issues at stake here. Learning (whether it occurs formally or informally) can mean the difference between failure and success for individuals and organizations. Noted authors on learning from work experience, Wick and Leon (1993) contend that individuals that learn more have a better chance at promotions because they exhibit more skill at the practical aspects of their work. Kathleen Dechant (1989) verified this claim with her study of 21 senior managers, stating that learning ability was strongly linked to job success. Individuals are also concerned that their organizations learn. Organizations that continue to learn are apt to gain a larger market share because they ward off competitive threats and can more quickly meet the changing market's needs. Finally, learning can lead to business growth when coupled with the appropriate strategic direction and human resources (Wick & Leon, 1993). If we know about the process of informal learning; if employees actually learn more informally; and if learning is important to individuals' and organizations' success; then how can be begin build more learning into what is already occurring naturally within work?

From a different perspective, the work of Lave and others, e.g. Resnick (1987), Suchman (1987), has reestablished the primacy of context and 'situatedness' at the center of the authentic learning experience. A second question thus becomes: How is it possible to reconfigure formal learning environments, such as the classroom, to take account of the fact that most authentic learning seems to take place somewhere else? To address these and similar spin-off issues, our overarching question became: Are there ways of working with natural forms of learning to somehow ensure that they 'occur' and that when they do occur they are productive for both the individual and the organization? Marsick and Watkins contend that it is difficult for trainers to structure or predesign embedded learning. By its very nature, it is something which may or may not occur, as the individual deals with the day-to-day exigencies of his/her job. It is Schon's "reflection-in-action", a process which is almost impossible to separate out from ongoing activity, to freeze as it were, for the sake of clarification and improvement.

Our attempt to answer these questions led to a careful examination of a varied body of literature. The result was a theoretical framework which offers, we believe, a generative configuration for adult learning, potentially applicable to both formal and informal learning environments. Essentially, and as presented in a recent paper by the second author (Maben-Crouch, 1996), we argue that learning is most effective and naturally motivated (in contexts such as the workplace)when there exists:

1. A focus on real-world, non-routine problems or authentic situations;
2. Deliberate or critical reflection associated with the experience;
3. Social interaction between the 'learner' and others, including peers; and
4. A balance of control between the facilitator and the learner.

A Research Project to Implement and Test the Framework

This study sought to operationalize and address two questions associated with the framework: 1) To what extent do practitioners in a work context utilize components of the framework? and 2) Given the results of the study, how might the framework be modified for implementation into organizational work settings?

To address these and other questions, a qualitative, quasi-ethnographic case study was conducted in a large services corporation in a Midwestern city. Within the company, the second author focused on a single department, consisting of eight HRD practitioners: a director, two senior trainers, three consultants, one instructional designer and an administrative assistant. During the first month of the study, all eight practitioners were 'shadowed' and interviewed; during the second, the study focused more specifically on five of the group: the senior trainers (referred to as Bart and Bonnie) and the consultants (Leann, Patricia, and Joan). (In the discussion of findings, the director, referred to as Ellen, is also included.)

Over a four-month period, Maben-Crouch visited the company at least two days a week, accompanying these HRD professionals as they tackled the natural day-to-day tasks of their work. In line with the theory which was being explored, the researcher 1) interviewed participants in the middle of their work-day, 2) observed participants as they went about tackling work-related assignments, 3) encouraged participants to keep a 'reflective' journal of thoughts concerning these assignments, and 4) perused documents, such as resumes, to gain added depth and context into the nature of the HRD work. Data was analyzed as it emerged according to procedures laid down in Stake (1995).

Evidence of the Framework Within a 'Natural' Learning Environment

For the design to work it must be possible for the 'trainer' or facilitator to permit the real-world problems to emerge and engage the worker's attention, while at the same 'intervening' in the process with tools and techniques which can aid the process. This is what we sought to do here and here is a report of our progress to date:

(1) *Real-world, non-routine Problems and Authentic Situations*

Three of the five participants reported experiences in this category. They characterized their experiences as "struggles or strugglings" around things they did not know how to do. Joan, a new consultant with the company, claimed: "It's hard in uncertain and unclear waters...It wasn't something in my comfort zone." Joan was struggling with the transition from being a technical writer, in which her role was that of the expert, to becoming a facilitator, which required that she permit learners to discover their own knowledge.

Non-routine experiences or authentic situations were called "problem-solving activities or challenges." Bart, for example in discussing a family matter, stated, "The challenge is going to be there, but there will also always be a solution,...So problem-solving is a big part around that." Bart was recently downsized out of his previous business in another company and took a pay cut when he joined his present company. The pay cut has put additional stresses on his family situation. Patricia, a new consultant within the division, is asking herself a "difficult question." She is not sure she likes the culture she observes within different departments: "There is a challenge here, but it's probably not the challenge I need...The challenge is, Do I live within this culture?"

What was interesting about Bart, Patricia and the others was that while they were encountering struggles and challenges, they also often suggested that they were learning, not only from the current situations, but from those they had encountered in the past. They often made statements like, "I found out..." "I realized..." "I noticed..." or "I learned...".

(2) *Deliberate or Critical Reflection*

All of the participants demonstrated evidence of deliberate reflection in their remarks, while for at least one participant that process could be described as "critical" (Mezirow, 1990). Of singular interest is the fact that while for some the process was 'internal' or introverted—what most of us think of when we think of reflection, for others this practice was 'externalized.' Illustrations suggest the exciting range of possibilities here. Bart, for example, "hop[ped] in the shower" every morning and "start[ed] talking to [him]self." At the end of the day, Bart would question what had occurred: "I may question myself and I may answer myself. It's real scary 'cause I answer the questions...that's why I do it in the car."

Patricia thought through situations by visually sorting information, and utilizing others as a "check" to make sure she hadn't overlooked something. Leann, a senior consultant, drew pictures or drew up a proposal of what she planned to do for her clients, and then "bounce[d] ideas off" others as a form of vicarious learning: "I am gaining from their successes and hopefully avoiding their mistakes." Bonnie took reflection to another 'level', according to a unique method in which she literally "talk[ed] to the chairs." She used inanimate objects as a way of working through any struggles she might be experiencing in her work. Often she was observed as being quiet in the group setting, when suddenly she would ask the group: "Let's think about the real reason why we are saying and doing this." Why asked why she questioned what seemed correct to others, she explained: "While others are talking, I am asking myself, 'Is that the right answer, the answer they are presenting?'" This behavior often slowed the group's progress, yet her ideas were perceived as "insightful and important" by most members of the team.

(3) *Social Interaction between Learners and Peers*

The main method of interaction, observed for all participants, was "cube action" (Maben-Crouch's term), a process that occurred when one employee was experiencing a non-routine problem and called on the others for help. All were housed in work-areas or cubes, and when the need arose would often be observed "shooting questions over the cube walls." This action would eventually cause the others to come out of their cubes and into the hall where informal, on-the-fly meetings often took place. Once two or more employees entered the hall, the process took on a "wave-like formation" in which others would join in, and, as Bonnie put it, "add their two cents worth." While social interaction occurred in a one-on-one fashion also, it was surprising to see (and a significant finding to note) that participants' non-routine problems were often dealt with by a group of two or more employees, including the original problem-poser.

Bart, the only male in the study, participated in cube action less than the rest. Interestingly enough, he claimed that this was due to his cube's location—at the end of the row of cubes. This location was farthest from the point where most of the action in and around the cubes was initiated—near the front where the consultants were housed.

(4) *Balance of Control between Facilitator and learner*

In some respects this is one of the trickier parts of the framework. Within the Sixth Floor context, the point is to emphasize that learning will only occur if the designers or providers of the learning opportunity and the learner him/herself share some element of control. The learner, in other words, must be able to partially design his or her own learning. Translating this into the present context was difficult. One of the initial questions was, "What does the colleague do that facilitates learning?" Imagining that the colleague was equivalent to a facilitator in a normal training situation, an initial assumption was that a relevant colleague did most to ensure that learning occurred. This proved not to be the case. On the contrary, it was the employee with the non-routine problem that was doing the most to guarantee the learning outcome. In closer observation, it seemed that the reality of a balance could be identified, between the employee seeking the information ("seekers") and the colleague providing it ("contributors").

Ellen, the director of the department, claimed that it took both, meaning herself and the team members, to learn: "It feels like both…I guess I learn so much from these guys." Patricia: "I constantly seek out more information…but I'll also check to see if my perceptions are accurate to what theirs are." Bart admitted, "When I need information, I go look for it…Although the team is real good, in that if you need coaching and you maybe don't realize it—they will help you." When Joan had a problem, she sent out an "S.O.S", contending that her team mates would answer her call: "The team realizes that someone else needs assistance and is willing to make sure that they get assistance."

Future Implementations of the Framework: Theory to Practice

While we do not perceive the practicality of embedding more elaborate designs for natural learning into the workplace, there are more simple measures that appropriate personnel and consultants might want to consider.

(1) *Working with Non-routine Problems*

Leaders of departments should ensure that employees are not so comfortable with their work that they continue to see the same problems and know routinely how to solve them. Two participants claimed they had reached what they described as "comfort zones." Interestingly enough, these were less likely to verbalize about their learning. Leann, the most senior consultant, commented: "If the job were to be all training," a large component of her work, "I would be mentally and physically out of here." Leaders and managers need to work with their subordinates to ensure that non-routine problems and experiences continue to influence their career development and growth. Joan, a new consultant, was recently given the opportunity to facilitate a session for a high level executive group having problems with role ambiguity. Joan claims that her boss provided these "opportunities" for learning and that it " has made all the difference" to how she feels about her work.

(2) *Allowing Time for Reflection*

In the workplace, we need to ensure that we take time away from the productive act of doing work and replace it with some time to reflect. This might be built into work by having a manager simply ask team members to report, in public, not just on how the task is progressing but on what they are learning. This was not often observed within the study department, but Leann confirmed the importance of reflection: "I wasn't really thinking about why I was learning until you took the time, under the auspices of this research project, and asked me. This made what I was learning a more conscious thing." In a similar way, the simple act of informally sharing information about tasks and learning, in a staff meeting for example, can help the group learning process. Participants often commented that they were aware of each others' experiences and could "connect" with those who had had the most experience and resources to deal with these non-routine type situations.

(3) *Designing the Environment to Influence Learning*

Social interaction is often a common 'strategy' that extroverted learners will participate in even if there is no immediate reason for it. Social interaction was very evident among this group of subjects. All one had to do was look down the long corridor of cubes and inevitably someone was interacting. At the same time, while this design facilitated social interaction, Bart's claim that he participated less because of the location of his 'cube' suggests alternative design forms. One could, for example, contemplate a circular form, in which the pattern of interactions was, in theory, equal for all members of the group.

(4) *Balancing the control between facilitator and learner*

Leaders need to model the *seeking* as well as the *contributing* of information. Within the organization studied here, there appeared to be an appropriate balance between seekers and contributors, one which was facilitated by the culture. Culture, or "the way things are done around here," was profoundly influenced by the behavior of departmental leadership.

Ellen, the director, was often observed expressing her own struggles to members of the team. The consultants often offered advice and she accepted the information. Ellen told the story of a high-level executive, Dan, who she believed was disgruntled with her work. She wanted to go to him and say, "Where have I gone wrong?" In an informal meeting with Patricia, the subordinate cautioned, "But what would be the outcome of that?" They talked about this at some length, until Ellen came up with the proper questions to put to Dan. Ellen: "I ended up asking Dan, 'Can you give me some coaching around my consulting behavior? I would like to improve my own skills.'" It worked. When Ellen returned to the office after a meeting with the executive, she went directly to Patricia's cube, with a huge smile on her face: "Guess how my meeting with Dan went?" And she reported to her subordinate the outcome.

Finally, while these suggestions focus on designing natural learning into a workplace environment, there are clear implications for implementing the framework within a more formal learning environment, such as the classroom. Possibilities include: (1) taking steps to ensure that learners have the opportunity of dealing with non-routine problems or authentic situations, already clearly implied by the work of situation cognitivists, e.g. Brown, Collins, & Duguid (1989); (2) Creating space for reflection, e.g. time for journaling; (3) Configuring the physical and psychological environment to make social or problem-based interaction a natural outcome; and (4) Modeling seeking as well as contributing behaviors, so that there is a more equal relationship between facilitator and learner, at least as for as the acquisition and construction of knowledge is concerned. Many of these suggestions, incidentally, are implicit in the work of Knowles and others. Here, it is our hope that they are being given a more concrete, exciting, and ultimately generative form.

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Sean Courtney, Associate Professor and Cheri Maben-Crouch, Doctoral Student, University of Nebraska-Lincoln, 526B East Nebraska Hall, Lincoln, NE 68588-0515.

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Transformation and the 'Spectrum of Consciousness': A multidimensional Perspective for the Individual and Group

Terri A. Deems

Abstract

The concept of "transformation" has been used extensively in adult education and organizational development literature to describe processes of fundamental change at the individual, group, and social/organizational levels. Several overlapping yet distinct traditions are evident which together have set the stage for on-going debate concerning transformative learning and change. This paper proposes that such diverse perspectives can and do serve to illuminate different dimensions of what is both a simple yet complex experience of change impacting our way of being both individually and collectively. Utilizing Wilber's hierarchical psyche, I propose an integrated, multidimensional perspective of today's transformational traditions.

Introduction

Our identity is largely a construction based upon self/self-other interactions, a complex weaving patterned in our interactions with our environment (see for example Bosma, Graafsma, Grotevant & de Levita, 1994; Dewey, 1938; Tedeschi & Calhoun, 1995). As we grow and mature, we create for ourselves a narrative of our lives based on the incidents, scenes, and images of our experiences. In this way, we form a framework that makes our lives comprehensible (Bosma et al, 1994; Tedeschi & Calhoun, 1995). Such frameworks become a template which influence and are in turn influenced by our continued interaction with the world (see for example Boyd & Myers, 1988; Dewey, 1938; Mezirow, 1991). The boundaries of the self created by these interactions are being drawn and redrawn throughout our lives, and it is within this movement that we see the dynamics of transformation--a process of expanding consciousness or awareness, the movement toward a more meaningful integration of one's sense of self, of place, of history, and of one's experience with others (Bosma et al, 1994; Boyd & Myers, 1988; Mezirow, 1991; Neumann, 1990).

Scholars and practitioners alike have struggled in recent years with understanding the dynamics of transformation and its implications for working with people in a wide range of learning and work contexts. This paper initiates an attempt to pull together a variety of transformative traditions and proposes a framework for viewing transformation as a transactional relationship of energy and opposites, self and other, individual and society. Ken Wilber's spectrum of consciousness (1996; 1979) serves as a starting point, providing a framework for joining personal and collective transformation and a point of departure for future dialogue.

The Transformative Traditions

The idea of transformation has been used extensively in the literature to describe processes of fundamental change at the level of the individual, group, and society or organization. Within this, several overlapping yet distinct traditions are evident (Dirkx, forthcoming). Transformation may be categorized as a) the creation of new meaning schemes (see for example Mezirow, 1991; 1985), b) developmental change (for example Daloz, 1985; Kegan, 1982), c) discernment and consciousness (Boyd & Myers, 1988), d) critical/radical social consciousness (for example Aktouf, 1992; Cunningham, 1992; Freire, 1994), and e) as transpersonal (for example Maslow, 1970; Walsh & Vaughan, 1993; Wilber, 1979). We are increasingly seeing transformation addressed at the group or organizational level as well (see for example Adams, 1984; Boyd & Dirkx, 1991). Within each of these traditions, common characteristics can be seen which are useful in framing a broad understanding of transformation. Transformation is typically viewed as more process than outcome, resulting in an enlarged, less restrictive sense of ourselves in the world and, through this, our sense of others in the world as well. Transformation also constitutes significant and fundamental change within personal and social structures by which we shape our sense of identity. By its very nature, transformation brings about new action, new ways of being in the world--ways in which we look at others, talk with others, make meaning, reflect on experience, organize work, or become involved in social action. Typically, transformation is associated with disorienting experiences which bring with them the potential for greater inclusiveness, compassion, wisdom, authenticity, and a heightened sense of connectedness with others (Boyd & Myers, 1988; Daloz, 1985; Mezirow, 1991).

Differences also emerge from these traditions, focusing on issues of identity and identity formation, the inner and outer dynamics of transformation, and the purpose, function, or outcome of transformation. Scholars such as Jack Mezirow (1991; 1985; 1981), for example, understand transformation as a change in meaning schemes, a predominately cognitive process where the ego serves as the central psychic actor becoming increasing awareness of itself, its defects and inconsistencies, and its socialization. In contrast, the transpersonal and consciousness traditions perceive psychic structures other than the ego and personal unconscious as critical participants in transformation (Boyd & Myers, 1988; Neumann, 1990). Here, transformation emphasizes the affective and transegoic nature of transformative change, moving towards a more holistic sense of self and of the world. A third tradition, the developmentalists, see transformation as grounded in a developmental or maturational view, where transformation results from the successful negotiation of particular life stages or phases of development (see for example Daloz, 1985; Erikson, 1978; Gould, 1978; Levinson, 1978). Each of the above places an emphasis on the agency of the individual in the process. This presents a distinct difference from the social traditions which understand personal transformation as being inextricably bound up with one's social, political, cultural, and economic context. The social traditions attend more to the complex relationships between self and society, power and interests, emancipation and domination, and see the aim of transformation as resting within broader issues of social justice and reform (Cunningham, 1992; Freire, 1970). Within the social tradition, personal transformation cannot occur except through the transformation of one's social context.

To a large extent, the above distinctions have set the stage for on-going debate within adult and continuing education. Rather than furthering our understanding of transformation, such debate often serves to muddy the waters and makes the practical application of transformation theory difficult at best. Yet such diverse perspectives, rather than being conflicting, may instead serve to illuminate different dimensions of what is both a simple and complex experience of learning and of change.

The Hierarchical Psyche

Our way of being consists of both a physical self and an inner self. By "self," I mean the union of those elements that constitute our individuality and identity, our sense of "who we are." A psychodynamic perspective presents "self" as made up of an interactive web of structures and energies in a self-regulating system which serves to guide and direct our physical self and mediates our understanding of the world and our being in the world (Jacobi, 1968). It is within this inner realm that transformation occurs as part of the natural processes of maturation or unfolding--a process in which society and the individual are inextricably intertwined. Transformation can be understood as the development of individual or collective consciousness, expressed through increasingly complex pre-egoic, cognitive, and ultimately transegoic awareness. Wilber's Hierarchical Psyche serves as an effective means to illustrate this. Drawing on the research of numerous theorists and researchers, Wilber (1977; 1979; 1996) envisions a multi-level psyche. Three central concepts serve as a foundation for his hierarchy or spectrum of consciousness: basic structures, transition structures, and the self-system (Wilber, 1977). Drawing on Wilber's ladder metaphor, these translate respectively into the ladder rungs, the view, and the climber.

Basic structures, once they have emerged in human development, remain in existence during all subsequent development. According to Wilber, basic structures emerge in discrete stages in an irreversible order with each "rung" working to support another. The basic structures support various phase-specific transitional structures such as different needs (Maslow, 1943), identities (Loevinger, 1976), or states of moral responses (Kohlberg, 1973). Transition stages or structures are not subsumed within the developmental processes, as are the basic structures, but are dissolved or replaced by new development. An example of the basic and transition structures can be seen in the works of Piaget (1966) and Kohlberg (1973). Piaget's cognitive structures are basic structures, the rungs of the ladder; once the formal operational level has developed, prior levels remain accessible to the person. In Piaget's system, each new level becomes the "object" of the next higher level. At the same time, transition structures are also evolving, given appropriate catalysts; in the example of Kohlberg and moral development, a person may move from a conventional to postconventional moral sense, creating a different worldview. In doing

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so, the conventional sense is negated. Wilber's third component is the self-system, or "I" which progresses through the rungs and views of basic and transition structures in the course of its own growth. Characteristics of the self include identification, organization, will, defense, metabolism, and navigation.

To summarize, as we develop we identify with different basic structures. The particular basic structure gives rise to the particular transition or self-stage. In order to grow, eventually we must release or negate our identification with the present basic rung in order to begin identifying with the next higher rung in the developmental ladder; in essence, we must accept the "death" of the lower level in order to ascend. A new phase-specific self-stage comes into being with a new self-sense, new needs, new moral sense, new object relations and so forth. Since the lower basic structure remains in existence, it must be integrated in the new configuration. The individual then seeks to fortify and preserve that level until it is once again strong enough to die and transcend that level and continue the developmental sequence of expanding awareness.

Spectrum of Transformation

Figure 1. presents an adaptation of Wilber's hierarchical psyche, using only those basic and transition structures most appropriate to adulthood. Though such a matrix is convenient for discussion, it fails to capture the overlapping dimensions of each level. Simply put, the "conceptual" basic structure can be understood in terms of Piaget's preoperational thinking and the capacity for symbolization and imagery, a relatively egocentric mind. The "rule/role" structure can be equated with concrete operational thinking, where the mind can begin to assume the role of others and perform rule operations. At the "dialectical" basic level, the mind is capable of self-reflection and introspection (formal operational thinking), as well as propositional reasoning; as we grow through this level and are no longer bound to a sensory world, we can begin understanding relationships and more universal views, becoming increasingly dialectical and integrative. This is the beginning of moving beyond the ego, movement which is continued into the "transcendent" level. Here, the mind becomes more visionary, able to inspect it's own cognitive and perceptual abilities and to transcend them. The phase-specific transition structures frame our worldviews and way of being. As depicted here, self/collective needs can be equated with Maslow, self-sense with the work of Loevinger, moral sense with Kohlberg, and task/conflict with Erikkson. Additional theorists, of course, could be placed within this framework to further clarify developmental patterns.

Transformation can be understood within this framework as the movement between basic structures. How it is manifest is dependent upon the basic structure within which the person is operating, the object of the next level, and the transitions involved. Mezirow's theory of transformation, for example, illuminates the processes involved within an egoic level of development (e.g., rule/role-dialectical) where the transition involves movement from a reflexive, formal mind to a greater sense of wholeness, authenticity, and holistic thinking. Since this occurs within an egoic level, the movement is manifest primarily within cognitive processes involving reflection and the creation of new meaning schemes. From each new level new perspectives emerge, changing our sense of ourselves as a "knower" and awareness of the world both around and within.

With the change in basic structures comes a dimension of negation, of death of the "I"; as we release our identification with the prior level, we are at once dying and being born. Such a paradox is met with periods of confusion, resistance, uncertainty. This is the dark side of transformation, and it is precisely because of this that periods of transformation hold such strong emotive qualities often experienced as a time of loss. Boyd & Myers' (1988) description of transformative educative processes helps to illuminate this aspect of transformation, as the person grapples with the death of "I" and engages in a process of discernment and grieving. Both Mezirow (1991) and Boyd & Myers (1988) assert that it is the process of discernment, or of critical reflection and differentiation, that serves as the primary vehicle for the possibility of fundamental growth; I would suggest that growth is already underway, manifest--not caused--through processes of discernment and grieving. At any point within this struggle, the self may choose to release the tension rather than to transform it, in which case the individual will simply assimilate an experience within their existing structure. To hold the tension, however, will ultimately result in an experience of transcendence, wherein something new is created (Jacobi, 1968; Olson, 1992; Walsh & Vaughan, 1993). Oftentimes, it is only in retrospect that we are able to consciously examine the process of tension, struggle, and transcendence; as Daloz (1985) suggests, transformations rarely, if ever, come about abruptly, but "slip into place piece by piece until they become suddenly visible" (p. 60).

Basic Structure	Self/ Collective Needs	Self-sense	Moral Sense		Task/Conflict
Conceptual	Physiological Safety	Impulsive; Self-protective	Preconventional	Punishment/obedience Instrumental exchange	Initiative vs. guilt Industry vs. inferiority
Rule/Role	Belongingness	Conformist Conscientious-conformist	Conventional	Approval of other Law and order Social system and consciousness	Identity vs. role confusion Intimacy vs. isolation
Dialectical	Self-esteem Self-actualization	Conscientious Individualistic Autonomy Early integration	Post-conventional	Individual rights Individual principles of conscience	Generativity vs. stagnation (care)
Transcendent	Self-transcendence	Integration Universality		Universal-spiritual	Integrity vs. despair (wisdom)

Figure 1: Basic Structures and Transition Stages
Note: Adapted from The Spectrum of Consciousness, p. 77, 1977; A Brief History of Everything, p. 146, 1996. Boston: Shambhala

It should be recognized that nothing can occur internally without a counter and outward expression (the laws of psychic energy and of opposites). The most evident example of this expression of transformation can be seen through the lenses of critical social consciousness, radical humanism, or a more ecological view of transformation; again, the form it takes is dependent upon the basic structure and the object of the next higher level. Catalysts for transformation can be either an inner, symbolic one (such as a dream) or an outer, environmental one; essentially, however, these are the same, as the recognition of an outer, social injustice, for instance, is also a symbolic recognition that is inherently bound up with one's inner life. The ecological view of transformation, for example, is generally perceived as a shift in our sense of self from an egocentric view to a view that recognizes the interdependence of all life—and of the Earth as a whole. This manifestation of transformation, however, would not occur until one's basic structures had evolved to a level where greater unity consciousness becomes possible.

Collective Transformation

The group and organization can be seen as a self-system, just as we individually can, containing a personality, soul, or psychic structure. Typically, within an organization, group, or society, this is talked about in terms of culture and maturation, and is seen within the interactions, values, beliefs, and philosophies conveyed through structures, processes, procedures, appearances, qualities, and so forth. Applying the same principles, we could illuminate a group or organization's basic and transition structures. An organization, for example, founded on principles of classical management could be understood as having a rule/role basic structure manifest in a rather rigid concern for hierarchy, authority, rules, and sense of role within the work community. The basic structure would be represented, more explicitly, by way of a hierarchical or functional organizational structure, the use of piece-work strategies to organize work groups, standardized procedures throughout the plant, and a strategy driven by economic need. The organization, then, has a strong need for safety and belongingness, is highly self-protective and conforming, and could be understood as having a preconventional moral sense.

But as rapid technological and global advances take place, such a structure restricts their ability to change and to grow. The object of their development is one of movement to a more reflexive posture. Transformation will involve movement from this structure to one founded on a more mature ego-sense, more individualistic and less conforming, and an increasing sense of conscience and interconnectedness with others. The transformation process will be manifest through an increasing awareness of itself, the creation, in effect, of new meaning schemes; an increased mindfulness or social consciousness will also become evident and the organization may become more

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sensitive to injustices within its power structures, or to ways in which it contributes to ecological crises. Just as within individuals, this period of transformation may happen incrementally or become evident in a more holistic way; regardless, the process will likely occur with some degree of turbulence, uncertainty, and confusion, generating perhaps increased conflict between and among members. This is the manifestation of the preservation/negation dynamic so necessary for growth. Similar transformations and transitions are also evidenced within group dynamics literature where group maturation and development move from, for example, issues of safety to transcendence, or self-protectiveness to integration and universality (Wheelan, 1994).

Implications and Conclusion

Transformation can be understood as a natural process of unfolding, of moving from matter to mind to spirit, an increasing consciousness and interconnectedness with others. As educators, facilitators, or as organizational change agents, we are concerned with how people or collectives learn and grow, how people come to make sense of their experiences and use these experiences to mature and develop. We cannot, however, simply "make" someone move from one structure to another, or experience one particular transition over another. Likewise, it is not possible to "leap" from, for example, a rule/role mind to a transcendent level; the foundation for that structure is simply not in existence, and no amount of encouragement or manipulation will make the structure appear. We can, however, create environments more conducive to growth. If we can learn to recognize the more outward signs of an individual's or group's existing basic structure, it becomes possible to identify the object of the next level and nurture conditions that will encourage transition and transformation.

This paper attempts to move the transformation discussion from a point of debate to a more sophisticated understanding of both personal and collective change, growth, and development. Implications of such a framework can offer significant contributions to how we structure learning settings, organize and conduct work, and facilitate both personal and collective growth. Further research is needed to demonstrate the application of this framework in learning settings or for organizational development, and to refine and elaborate on the essential elements of the basic and transitional structures. Central to this will be the inclusion of developmental aspects that appear to be culturally or gender connected. The idea of a spectrum of transformation, involving self-other, individual-social, and preservation-negation, may serve as a tool for joining the often conflicting theories available today, and further our understanding of personal and social evolution.

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Terri A. Deems, 2701 SE Convenience Blvd, Ste 3, Ankeny, IA 50021, 515-964-0219.

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TO DANCE WITH THE DRAGON:
GETTING BEYOND CRITIQUE IN EMANCIPATORY EDUCATION

John M. Dirkx

Abstract

Concern for social justice and democratic, equitable social relations represents a long-standing tradition within the field of adult education. Central to this emancipatory perspective are the notions of the self and self-knowledge as socially constructed. Emancipatory and transformative learning involves re-formation of this self-knowledge or self-identity through reflexive critique of social structures in which the self participates. Practitioners who are attempting to work from this perspective within formal learning settings, however, are increasingly giving voice to concern with opposition to their aims of emancipatory and transformative learning. Within these discussions, there seems little sense of how to address these forms of resistance. This paper questions the "sociogenic view" of the self reflected in emancipatory education and outlines a transactional view of self and society, grounded in depth psychology, as well as social theory. Several assertions are offered for inquiry into an emancipatory practice based on this transactional perspective.

Introduction

Emancipatory education refers to a form of theory and practice which aims at furthering understanding of the inter-relationships among ideology, power, and culture within social relations. This form of learning is considered emancipatory and transformative because it seeks to promote freedom from self-imposed coercion stemming from adherence to the dominant ideologies within society. It fosters through self-reflexive inquiry recognition and critique of existing social practices and institutions that are inherently undemocratic and that perpetuate inequality and oppressive social identities and relations. In formal settings of adult learning and other educational contexts, however, this critique is increasingly being challenged by various forms of resistance. Within discussion sessions at a recent conference on critical pedagogy, participants spoke about peers not providing support for promotion, learners angry and even hostile with the focus of the instruction they received, organizational clients highly skeptical of the consultant's emancipatory perspective, and managers and supervisors who ridiculed and caricatured attempts by new graduates to organize their workplaces along more emancipatory principles. In my own teaching, learners politely dismiss discussion of emancipatory education as "pie-in-the sky" rhetoric which doesn't accurately reflect the constraining forces of the contexts in which they work. Although different in many ways, these voices remind one of Ellsworth's (1989) careful but disturbingly pessimistic analysis of the effects of "doing" critical pedagogy within higher education.

In this paper, I suggest that at the core of this problem is how the self-society relationship is conceptualized in emancipatory education. These forms of resistance invite emancipatory educators to rethink and reconceptualize their assumptions of this relationship and how we come to develop a self-identity. The ways in which the self is theoretically intepreted in emancipatory education does not adequately address the dynamic and contradictory relationship between self and society. To be truly transformative, emancipatory education requires a critical understanding of how we, through the inner structures of the unconscious, are implicated in the social forces of domination and oppression from which we seek emancipation. As emancipatory educators, we are invited to dance with the dragon.

The Socially Constructed Self of Emancipatory Education

Central to the theory and practice of emancipatory education is a particular view of the self, self-identity, the meaning of self-knowledge, and how self-identity and self-knowledge are re-created or re-formed historically and socially. Relying on critical social theory as a theoretical foundation ((Leistyna, Woodrum, & Sherblom, 1996), emancipatory educators consider the "self" to be socially constituted. Social structures and economic, cultural, and political contexts of the self are said to form, shape and are reflected in our self-identities and social relations.

For example, in North American culture, how we think of the self mirrors the individualistic and competitive nature of the current, global market economy and its corresponding political structures. What happens to members of society or what actions they take or can take are often viewed through the lens of the individual. In turn, these broader structures reinforce members of society who act consistent with this view of human nature. Current efforts at welfare reform reflect this sense of self that is so dominant in our society. The individual is largely held responsible for being dependent on welfare and it is up to individuals, through their own initiative, to get themselves out of this dependency relationship to the state. Recent legislation reflects little appreciation for the ways in which the economic and political structures contribute to the "welfare problem." Our sense of self, derived as it is from the prevailing beliefs systems of the culture, precludes such an understanding of welfare.

According to critical theory, this notion of self is shaped and formed by prevailing ideologies. Ideologies are forms of consciousness which are constituted by "a particular constellation of beliefs, attitudes, dispositions, etc" (Geuss, 1981, p. 12), but are problematic because they lead members of society to act in ways which are not in their best or "real" interests. These interests express optimal conditions of freedom and knowledge - non-deprivation, non-coercion, and correct information, a freedom to try out alternatives, to experience, and to discuss the results of that experience (Geuss, 1981). Society's dominant ideologies delude individuals and groups about their own true interests. The beliefs and actions derived from this ideology are coercive and oppressive because they ultimately restrict freedom within society rather than enhance it. Because these conditions, for the most part, do not exist within society, we often subscribe to the beliefs which constitute the ideology as if they were our real interests. As a result, oppressive social structures are tolerated or even supported by members of society.

Critical educators believe that freedom from the oppressive and coercive forces within society requires that we rid ourselves of "ideological illusion." This emancipatory learning involves a reflexive inquiry into and a re-formation of our self-identities so that our notion of "self" becomes more an expression of our real interests. That is, emancipatory learning engages individuals and groups in a critique of dominant ideologies and development of critical theories which aim "at producing enlightenment in the agents who hold them...[and] are inherently emancipatory" (Geuss, 1981, p. 2). Through the development of their own critical theories, members of society "stop being passive victims who collude, at least partly, in their domination by external forces" (Welton, 1995a, p. 37). Emancipatory practice requires of us a continuous self-reflexive engagement with the flux of everyday life (Collins, 1991), fostering self-knowledge with regard to ways in which our actions are situated in and emanate from false consciousness. Through critique, we come to see the ways in which the wants and interests of social groups and individuals are shaped and even distorted under varying socio-economic conditions. Emancipatory adult educators take as a major aim of their work to move us, through dialogue, critique, and social action, towards these optimal conditions of freedom and knowledge (Welton, 1995b). In general, this perspective is "concerned with promoting more democratic, equitable social relations even if that means challenging the existing order of things" (Reynolds & Martuseqicz, 1994).

In summary, emancipatory education aims to liberate individuals and groups from the bonds of self-imposed coercion by dispelling, through the process of critique, false assumptions and delusions. This view of "self-imposed coercion" is one in which individuals are viewed as essentially duped by powerful social and political structures into believing and acting in ways which are oppressive. Awareness of how these structures shape and re-form our identity over time is an integral aspect to the emancipatory project. This view largely eschews consideration of the self as constituted by innate properties, such as drives and desires, which are manifest within and formative of social structures. If one raises these issues within forums on critical theory and emancipatory education, she or he is likely to be met with a vitriolic charge of psychologizing social issues and reducing them to individualistic interpretations (Collins, 1991). It is, however, this view of the self that promises a deeper understanding of what emancipation and transformation involve and what is required of us as we work towards these ends. Such a stance requires that we discern the ways in which our inner selves are complicitous in the formation and maintenance of oppressive social structures.

A Transactional View of Human Subjectivity

As we have seen, much of the emancipatory project in adult education is grounded in a view of the self as essentially socially constituted. Psychological and individual perspectives, especially how they interlace with social

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phenomena, have been minimized. Considerable scholarship around the issue of the self-society relationship, however, strongly suggests that there is a sense of self apart from our socio-cultural context (Cohen, 1994) and that our self-identity is influenced as well by unconscious psychic processes (Elliott, 1992; Wilbur, 1996). Geuss (1981) and McCarthy (1978) remind us that the tradition of critical social theory, exemplified in the work of Habermas and the Frankfurt School, is linked to an autonomous self. This linkage or relationship is informed by psychodynamic and other depth psychology schools of thought. While a full exploration of the relationship between self and society is beyond the scope of this paper, I would like to outline a more transactional view of the self, informed by a depth psychology view of the self-society relationship. What I suggest is a form of emancipatory education, grounded in a critique of both self and society, and which possibly opens avenues through this sense of stuckness that seems to engulf our attempts at emancipatory practice.

Important to this transactional view of self is the idea that we are, to some extent, authors of our own identities and of the social structures in which we participate. Various scholars refer to this notion as a "core" or "innate" self. In his critical synthesis of human development, Wilbur (1995) provides strong evidence for the unfolding of this innate self. Anthropological evidence suggests that the complexity of social formations cannot be fully appreciated without an account of individuals' awareness of themselves and the ways in which they author social contexts and conditions (Cohen, 1994). A number of social and cultural forms are shaped or interpreted by a creative self. Cohen rejects the idea that selfhood is predominantly a western idea. He states that "We should focus on self consciousness not in order to fetishise the self, but, rather, to illuminate society" (p. 22). Curiously, many critical educators in adult education ignore or minimize the work of scholars within the critical tradition who suggest that the "sociogenic" view of the self fails to account for important dynamics within the self-society relationship (Elliott, 1992; Kovel, 1988; Lerner, 1986). Elliott (1992) suggests that "In the contemporary debates on the nature of human agency, on the possibilities for social and political transformation..., the question of the nature of the psyche is essential for the analysis and understanding of human subjectivity" (p. 3). We bring to our social contexts innate desire, drives, and affect that shape our social relations. They serve as a kind of lattice upon which the content of our self-identities are shaped and re-formed over time through our interactions with our social worlds.

Fundamental characteristics of the self, attributed to its innate nature, are manifest in the social structures in which the self participates. In interpreting and managing our emotional lives, a single-sided perspective of the self and society can result in existential feelings of being "lost in familiar places" (Shapiro & Carr, 1991). As traditional organizational structures rapidly change, the individual risks the loss of a psychological anchor for these characteristics, such as identification and projection. For example, "flattened organizations" deny the need for individuals to work through difficult and necessary conflicts around authority issues. On the other hand, organizations that are managed in rigid, authoritarian, and inflexible ways also frustrate these individual psychic needs. Psychodynamic theory, with its attention to unconscious representation and affect, and its critical exploration of how authority and domination form the heart of psychic life help us develop a clearer picture of how "deep conflicts" of the self relate to and are manifest within social relations (Elliott, 1992). The primary unconscious is viewed as "the basis for a creative and reflexive involvement with the self and self-identity. The primary unconscious...is the key psychical mechanism through which human beings establish an imaginary relation with the self, others, received social meanings, and society" (Elliott, 1992, p. 4). It is through the continual emergence of representational forms, drives, and affects that we re-create ourselves and the shape of our society: "there is an internal connection between the dynamics of unconscious desire itself and the repression and domination of the social order" (p. 4). Unconscious needs to be dominated may be manifest in implicit or explicit support for dominating social structures. In this way, the unconscious represents a constitutive and creative source of human subjectivity. As Cohen (1994) states, rather than privileging the individual over society, the core self "is a necessary condition for the sensitive understanding of social relations" (p. 192).

This deep and complex connection between the psychic life of the individual and the broader social contexts in which she or he participates is evident in other ways as well. Acceptance of social conditions that are frustrating, alienating, and flawed reflects an unconscious belief that we have no other alternatives (Learner, 1986). We often contribute, for reasons understood within a psychodynamic framework, to our sense of powerlessness in bringing about meaningful social change. This powerlessness is rooted within the construction of our own psychic realities, which can only be partially understood as socially constituted. Hillman (1995) and other scholars in archetypal psychology suggest deep and profound connections between the structures and movement of the individual psyche and broader manifestations of society. They reject traditional psychodynamic perspectives which tend to isolate individual problems from the broader social conditions and suggest that these problems often reflect social and cultural issues being expressed through the lives of individuals.

While the self can be viewed as formative of social structures and social relations, it is also true that these very structures tend to perpetuate the kinds of unconscious dynamics responsible for their creation (Elliott, 1992). It is this observation that may help us understand the nature of resistance encountered by emancipatory educators within settings of formal adult learning. In a sense, some of the critique elaborated through emancipatory education is targeted towards those very social structures in which students may have some psychic investment. Their resistance may be an expression of deep ambiguity emanating from the ways in which certain psychic contents are finding representation in their social world. For example, students may react quite aggressively to eliminating authority structures within the learning group and democratizing the social relations which constitute that learning experience. This reaction may have more to do with expressions of their psychic needs than it does about what kinds of instructional methods they find valuable or effective.

These works are presented here as representative of a view of the self-society relationship that is inherently more complex and transactional than that reflected in the scholarship of critical pedagogy. From this perspective, false consciousness is not entirely ideological. Rather, self-knowledge represents the result of sources of coercion that are both social and psychological. That is, individuals and groups might unquestioningly support seemingly oppressive social structures or policies because they may be fulfilling some drive or desire which is intrinsic to psychic structures of the individuals. Thus, the view of human subjectivity touched on in this section suggests that self-identity is intimately bound up with the social and cultural contexts in which a person lives. This self-identity, however, is not entirely shaped or constituted by these social contexts. Rather, self-identity needs to be thought of as the result of a complex relationship between the inner life of the individual and the broader structures of society, in which each shapes and influences the other.

Implications for Emancipatory Education

What does this transactional view of the self-society relationship mean for how might we approach research and practice within emancipatory education? In this concluding section, I will suggest several points for research and practice, derived from this transactional perspective of emancipatory education. These points provide a basis for intepreting the meaning of resistance encountered by emancipatory educators and working with it in the spirit of transformative learning. The forms of practice which flow from these assumptions can then become the basis for systematically inquiring into the helpfulness of this perspective in illuminating and enhancing emancipatory practice.

First, as educators our self-identities are intimately bound up with the ways in which we interpret the actions of others who we perceive as resisting an emancipatory agenda. Engagement with these sources of resistance can stimulate inner psychic conflicts which find their parallels in the social world (Shapiro & Carr, 1991; Smith & Berg, 1986). Teaching and learning within discussion groups provides evidence for this assertion. Certain concerns repeatedly manifest within these social contexts, such as individuality, inclusion, authority, and belonging, seem to engage certain members at deep emotional levels, suggesting psychic involvement. There are, however, important cultural differences which influence the manifestation of these issues, pointing to the complex nature of the individual-group relationship (Shapiro & Carr, 1991). But manifestation of individual, psychic concerns at the group level cannot be ignored. The experience of resistance in emancipatory practice provides an opportunity to develop critique of self as well as of the social context. While it is always easier to locate the problem in the "other" (i.e. our students, clients, peers, the organizational culture), at times it is necessary to discern one's own psychic complicity in the problem.

Following the lead of Hillman (1995) and others, however, individual "symptoms" are usually indicative of broader social issues. Individual experiences of frustration, alienation, despair, or hopelessness arise not solely from the nature of the individual but reflect characteristics of the larger social context. Group leaders who are sensitive to the dynamics of their social context listen and attend to their own reactions, feelings, and emotions as barometers of the group condition. Emancipatory educators who are experiencing frustration with the resistance they encounter are, in all likelihood, connecting with a vitally important aspect of the social context in which they work. The resistance they observe reveals important meanings that the group as well as the individuals are constructing around issues that are vital to them. These meanings provide a basis for developing a powerful social critique.

These two central assertions, then, provide the basis for a third. To move through this sense of stuckness surrounding encounters with resistance, it is necessary to hold these seemingly contradictory and opposing views in consciousness at the same time - to simultaneously engage in a reflexive dialogue with both one's self and one's social context. Resolution does not involve an either/or choice. In all likelihood, the nature of the resistance being experienced by emancipatory educators, and the frustration and alienation which often accompanies these experiences, reflect both the presence of ideologies which are distorting the real interests of the participants as well as the social expression of individual, psychic conflicts which continue the maintenance of the ideologies. It is important to see *both* dimensions as necessary and vital to emancipatory practice.

Group relations training (Rice, 1966) provides an instructive model for how emancipatory educators can address these dimensions in ways that will provide insight into both the constraining influences of the social context as well as how they as individuals, are complicitous in their stuckness. For example, groups have been used effectively to assist health care practitioners to name and understand the kinds of problems they experience with clients and with the systems in which they work (Turquet, 1974). In these groups, individual experiences of relationship problems within practice, presented as "cases," are owned and reflected in the broader social context of the group. This allows the practitioner to "see" both the social and individual dimensions of the problem more fully. The group or social context provides an environment in which both the individual and the group can hold both dimensions of the issue in consciousness simultaneously and work with these dimensions in a more integrated and unified manner.

In this paper, I argue that emancipatory education, to be truly transformative, needs to be grounded in a critical theory of the self as well as of society. This perspective reflects a long-standing tradition in critical theory which addresses the links between individual psychology and institutional frameworks. While not reducing social phenomena to dynamics of individual psychology, this theoretical perspective involves critical inquiry into the ways in which social formations are constituted within one's self-identity but also how our psychic needs, drives, and desires become constitutive of social relations and structures. Such a view suggests that we are complicitous in the very structures of domination and oppression that, through our emancipatory practice, we seek to transform. To be truly transformative, emancipatory education must, through its pedagogical practices, embrace both seemingly contradictory notions of self-identity. Transformation requires us to dance with the dragon.

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John M. Dirkx, Michigan State University, Department of Educational Administration, 408 Erickson Hall, East Lansing, MI 48824-1034

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EDUARD LINDEMAN AND THE SOCIAL GOSPEL

James C. Fisher

Abstract

This paper examines the involvement of Eduard Lindeman in activities and causes linked to the social gospel, particularly between the years 1912 and 1930. It describes his participation in "Christian sociology" and his affiliation with various institutions where social gospel tenets were emphasized, and where his voice was added to those interested to solve community problems using the social principles of Jesus.

Introduction

In 1943, Eduard Lindeman was invited to give the Walter Rauschenbusch lectures, which he entitled *Faith for a New World*, at Colgate-Rochester Divinity School. In the introduction, Lindeman wrote of Rauschenbusch: "I was one of his devoted admirers and without his knowledge he exercised a profound influence upon my life at a crucial moment" (1943, p. i). He also wrote of the appeal of Rauschenbusch's "august sense of moral justice" and claimed that he "came nearer being a major prophet for the Machine Age than any other American of his time" (1943, p. i). Rauschenbusch was one of the leading spokesmen for the social gospel, a religious movement which emerged in the latter decades of the nineteenth century for the purpose of addressing problems emanating from the developing urban and industrial society.

The aim of this paper is to examine Eduard Lindeman's involvement in activities and causes which were linked to the social gospel. Although Lindeman's debt to Dewey, Emerson, and Grundtvig (Stewart, 1987) and the American progressive movement are generally recognized, the specific impact of various religious, social, and cultural influences on his work have been generally ignored. As a result, we have inherited an ancestor who joins other voices in addressing the field but who speaks largely without a context. By examining his participation in "Christian sociology," his employment by various institutions where the tenets of the social gospel were emphasized, and his words in support of those interested to solve community problems using the social principles of Jesus, we expand the perspective from which to view his work and thereby increase our insight into the meaning of his contribution to adult education.

The Social Gospel

Social gospel proponents believed that Protestantism was ignoring the urban, economic, and industrial problems emerging in American society and called for a reconstruction of society based on New Testament teachings. The elimination of social and economic injustice, particularly among the working classes; the democratization of political institutions; and the evolutionary movement of all creation toward a new society based on the concepts of the fatherhood of God and the brotherhood of man were themes integral to the social gospel.

An earlier study (1989) discussed four major foci in which Lindeman and social gospel writers spoke from similar perspectives: a collective approach to morality, the necessity for action, the universality of concern, and the use of the scientific approach.

A Collective Approach to Morality

Rauschenbusch complained that "the individualistic conception of personal salvation has pushed out of sight the collective idea of a Kingdom of God on earth...Christian men seek for the salvation of individuals and are comparatively indifferent to the spread of the spirit of Christ in the political, industrial, social, scientific and artistic life of humanity..." (Hudson, 1984, p. 75). Similarly, Lindeman's advice was to "Act collectively, but think individualistically...Collectivism in function--individualism in thought" (1961, p. 96).

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This argument in behalf of collectivism was integral to Lindeman's thinking. He claimed that intellectual efforts became meaningful only when seen in social contexts, and that ultimately all human needs emerge within thecollective arena: people do not have the option to participate in the social milieu; they are 'social by virtue of...enlarging needs' (1961, 95) . In fact, "it was Lindeman's faith that the social dimension of adult education would prevent it from becoming individualistic and have the capability to improve the American society, just as the trade union movement in Great Britain or the farmer-cooperatives in Denmark had been agents of progress in those nations" (Fisher & Podeschi, 1989, p. 350).

Necessity for action

To introduce the ideal social order, what better time than the present? The moral enthusiasm and ethical activism of the social gospellers combined with a strong sense of eschatological immanence. The thrust of their moral criterion, "What would Jesus do?" focused both on its Christocentric standard and on its final word, since that word distinguished persons of faith and action from persons of faith. The activism of the social gospel found expression in Lindeman's description of intelligence as "consciousness in action--behavior with a purpose" (1961, p. 33). This line of thinking continued in his call to make the individual's experience account for something: "experience is, first of all, doing something; second, doing something that makes a difference; third, knowing what difference it makes" (1961, p. 87).

A decade and a half later in the Rauschenbusch lectures, Lindeman translated these linkages between intelligence and action into equally strong ties between faith and action: we act because we believe and we believe because we act. Failure to act leads to disbelief. Faith, he said, "is propulsive. It drives one into action" (1943, p. 13). The outcome of both intelligence and faith is action, and action reinforces belief and knowledge.

Universality of Concern

Unwilling to be confined to those organizations and areas of life traditionally regarded as religious, and suspicious that religious institutions might be the sole heirs of the new society, proponents of the social gospel were content with no less than the total of human life and the entire social order as their purview. Rauschenbusch wrote that Jesus bore within himself "the germs of a new social and political order" and that "His redemption extends to all human needs and powers and relations" (1907, p. 91). Just as the social gospel advocates were unwilling to exempt any aspect of human life from their redemptive concern, Lindeman was unwilling to set aside any part of human experience as without significance. He and the social gospel proponents were kindred spirits, both advocating a level of change which included religious institutions and extended to social institutions, to employment, and to the individual life.

The Role of Science

Rauschenbusch and other proponents of the social gospel believed that human evolution was moving toward that society described in the New Testament, a society which would unify religion and science. Social science in particular would furnish some of the tools necessary to achieve this moral social order. He described "religion, social science, and ethical action" as the "perfect synthesis" to accomplish this goal (1916, p. 76). Social gospellers looked to the new social science in particular to describe the social problems which needed to be addressed as well as to verify the progress being make in achieving that utopian solution, the Kingdom of God.

Paralleling the social gospel emphasis, Lindeman also argued for a synthesis of science and religion, asserting that "no truths are so sacred" that science may be prevented from questioning their validity (1943, p. 28). The use of experimentation as a way to solve problems and test belief was woven throughout Lindeman's writings; it served as an anchor to his methodology and at the same time was the acid test of whether the social gospel was taking seriously the social sciences.

Lindeman's Journey Through Social Gospel Territory

Lindeman was born in the same year that Josiah Strong published *Our Country* (1885), a work which came to be regarded as one of the significant early articulations of the problems addressed by the social gospel. By the time he graduated from the Michigan Agricultural College in 1911, he had taken courses in the social sciences, helped found the Ethico-Sociological Society, and been president of both the campus YMCA and theCosmopolitan Club, an organization devoted to fostering the spirit of universal brotherhood (Stewart, 1987). Each of these student activities was doubtless influenced by the spirit of the social gospel, none more dramatically than his study in the emerging field of sociology.

American sociology developed, especially during the period from 1880 to 1920, with deep religious roots. Many, both inside and outside the discipline, understood it to be essentially a religious undertaking. Sociologists viewed religion as a key force in society and social gospel advocates as welcome allies in the effort to solve social problems. Many prominent social scientists lent their influence to the social gospel by writing about social Christianity. At the same time, the social gospel looked to sociology for the tools to help solve social problems; social surveys were particularly useful to describe and analyze social problems, and statistics could be used to document the progress being made in creating the Kingdom of God, thereby providing empirical verification of social gospel theology using the measures of social science. Advocates of this union claimed that without the use of the technical knowledge produced by the social scientists, social reformers would be practicing in ignorance (Greek, 1992).

Sociology courses, programs, and departments were developed in higher educational institutions in response to the call from social gospel theologians for help in defeating social evil. These courses focused on a) the scientific study of social problems, b) the study of groupings within society classed as "abnormal" and of methods of scientific philanthropy to deal with them, and c) a critical examination of sociological theory. Large numbers of professors who taught sociology courses had theological training and many were ordained ministers, further explaining the close association between sociology and the social gospel (Greek, 1992). In summarizing the early development of the field of sociology, Greek asserts that "the social gospel was a key factor in the establishment of sociology in America...American sociology's initial agenda was in large measure set by social gospel theology" (1992, p. 101).

From an academic experience as a social science major (Leonard, 1991, p. 19), Lindeman secured employment in three consecutive positions in institutions influenced, directly or indirectly, by the theology of the Social Gospel. The first was as the assistant in charge of church work at the Lansing, Michigan, Plymouth Congregational Church, a position he left because of the congregation's financial troubles. The second was with the Cooperative Agricultural Extension Service where he developed a successful Junior Extension program; he left that position because of what he viewed as the unduly narrow specialization of his colleagues at the Extension service. From there he proceeded to the YMCA, first at the YMCA College of Chicago and also at the Summer School and Conference at Lake George, New York (Stewart, 1987).

Both the Congregational Church and the YMCA were integral to the Protestant mainstream where the Social Gospel had its strongest support. Later Lindeman described the YMCA as representing "the churches at work in meeting community needs, but unlike other voluntary agencies their programs are all motivated by distinctly religious impulses" (1921, p. 95). Some indication that this support for social reform was not as strong as Lindeman would have liked came in his reasons for leaving. Although the church was suffering financial difficulties, Gessner described Lindeman's Lansing resignation as in "misunderstood but stubborn opposition to religion in its organized and traditional forms" (1956, p. 22) and suggests that Lindeman had become impatient with the congregation's slow integration of activities involving education, labor, and recreation in its program (Gessner, 1956). In other words, its program did not exhibit the social concerns of its theology as explicitly as Lindeman expected. Similarly, Lindeman was at odds with the YMCA, both for attacks on his democratic teaching style and for its apparent lack of concern in addressing social problems: "what should be the position of an industrial YMCA Secretary in the case of a strike?" was a question with which he confronted his students (Stewart, 1987, p. 38).

Although the impact of the Social Gospel on the Cooperative Extension movement is less apparent, in Michigan the statewide effort was directed by a sociologist (Stewart, 1987, p. 31). In some universities, notably Chicago and Wisconsin, the extension movement developed as a direct product of social gospel theology. It concentrated on many of the same concerns in rural America that the social gospel addressed in industrial and urban America and was seen by some as a similar reform effort.

In 1920, Lindeman moved from the YMCA to the North Carolina College for Women as Director of theCollege's Sociology Department. According to Greek (1992, p. 84-5), about the turn of the century sociology as a field of study had developed a strong following among female college students, resulting in the development of sociology programs at many prestigious women's colleges. Lindeman once again entered an environment rhetorically focused on the solution to social problems, only to be confronted with a racial incident which cost him his position. One can only conclude that once again Lindeman was ahead of his peers in his efforts to address the social problems present in American society.

It was during his brief tenure at North Carolina College for Women that Lindeman published *The Community. An Introduction to the Study of Community Leadership and Organization* (1921), a work that he dedicated to the Michigan communities from whom he learned "Most of What I Have Here Presented...". The early chapter titles generally address textbook sociology topics such as the nature of man, the nature of community, community action and community organization. When the reader comes to the chapter entitled "Christianity and Community Leadership," he is confronted with the clear perspective of Christian sociology. Lindeman organizes the chapter around three main points.

First, Christianity is primarily a philosophy of life and secondarily a system of belief. Acknowledging the individual dimension to religion - "There is a sense in which each individual must meet his God face to face, and alone" (1921, p. 196), he ascribed to Christianity the religion of social leadership as expressed in the behavior of its believers. Jesus, he said, "interpreted God as social purpose--the central figure in the Kingdom of Heaven...His emphasis was the twofold salvation of the individual and society. He once announced the tremendous sociological fact that the Kingdom of God was in man...The socially-minded have an equal right to interpret it as an implication of Jesus' fundamental belief that the Kingdom of God and the Democracy of Man are synonymous" (p. 203). This statement is replete with social gospel themes, the twofold salvation of individual and society and the presence of the Kingdom, together with Christian sociology themes, God as social purpose, and the use of democracy and kingdom as interchangeable concepts. He noted that "Since the ground was broken by Rauschenbusch, there has followed a forceful series of interpretations of the social significance of Christianity" (p. 199).

Second, the methods of Christianity are sociologically scientific. In this section, Lindeman argues that science is the way to the truth, that Jesus used science as a method and as a philosophy, that he stated certain ethical and social truths and "then proceeded to demonstrate those truths in His own life" (p. 201), that he did his work in the open, and he trained his followers in this method. He went on to describe how the adherents of the early church believed and followed the socio-ethical principles of Jesus by establishing a social and economic system based upon these principles. Their faith in these fundamental changes, Lindeman argued, is still good science, and the unfolding of the social sciences in the present appears to prove that the principles of science are true. Social gospel advocates were eager to use the principles of social science in the service of their cause. Christian sociologists believed that the use of the social sciences was necessary to keep reform efforts from error and ignorance. Both were willing to interpret the life and actions of Jesus and his earliest followers as exemplifying social science methods and theory.

Third, Christianity has a community obligation. As a sociologist, he articulated the function of the modern church as follows: "The church should teach fundamental religion. 2) ... interpret religious literature in terms of modern life and its problems. 3) ..act as a social unifier in the community. 4) ...apply its ethico-religious principles to the prevailing industrial, political, recreational, and educational life of the community. 5) ... furnish inspiration for all worthy community endeavors. 6) ...assist in training and furnishing the leadership for worthy community institutions and movements" (p. 22-23).

But Lindeman was careful to distinguish between the church and Christianity. The church is an institution with programs and members and systems of beliefs; he noted that "Religious prejudices sink deeper than most others, and many communities are now incapable of good social cooperation because of religious differences and religious feuds" (P. 21). He criticized the church's preoccupation with belief instead of action, "clinging to the dry husk of institutionalism" (p. 200), and providing spiritual nourishment on one day in seven to those who "drive sharp bargains in utter forgetfulness of the social principles of Jesus" (p. 204).

Nevertheless, Lindeman called on the church to "furnish the spiritual forces to give both motive power anddirection to a community's social machinery's operation" (p. 23). His distinction between the church as a social institution and Christianity is a theme common to social gospel proponents and Christian sociologists and a theme present in Lindeman's writing and notes throughout much of his life. Out of this sharp distinction between the church and Christianity comes the clear exhortation to the Christian community which transcends the role of the church: to make the creative social movements of our time Christian in character (p. 206).

Lindeman concluded *The Community* with a statement of faith which he included in response to a letter from a student. Very brief paragraphs state his belief in God, Jesus of Nazareth, Science, Religion, Evolution, Progress, the Common Man, Liberalism, the Organic Nature of the Human Family, and Democracy. His declaration about Jesus - "I believe in Jesus of Nazareth, the teacher of Christian ethics and religion. I believe so firmly in the universality of His principles and teachings that I think the world's fundamental social, economic and political problems could be solved if those principles could be freely applied" (p. 212) - state the central social gospel themes of Jesus as teacher and of his teachings as capable of solving societal problems.

The abrupt departure of the Lindeman family from Greensboro, North Carolina, and their arrival in New York City set the stage for still further involvement in the social concerns of Protestantism. In addition to other commitments, Lindeman became a writer for the *Inquiry*, a journal initially sponsored by an agency of the Federal Council of Churches, the leading Protestant social gospel organization. The Inquiry began as "The Conference on the Christian Way of Life" with the purpose to "stimulate American Church members to recognize their responsibility toward certain social problems," (Stewart, p. 53), but quickly took a more secular approach to its mission. Lindeman continued to write for the *Inquiry* until its demise about 1930.

Beyond the Social Gospel

By the early 1930s, the Social Gospel had waned as a major force in American Protestantism. Although he continued to write for church publications and to speak to church audiences, Lindeman's early faith in the church as an instrument of social change seems to have diminished. Elizabeth Lindeman Leonard wrote that as early as 1924 that her father seemed to move from a religious motivation to a concern for social ethics and social philosophy, partly as a result of his disillusionment with organized religion (1991, p. 59). This view was shared by others active in the social gospel movement: that although the church championed the needed reforms, it made little effort to change the economic or social status quo (Greek, 1992, p. 63). Yet Lindeman continued to be a frequent contributor to religious publications and was in demand as a speaker to church organizations.

The social gospel movement itself moved on, having impacted religious, educational, and governmental institutions to stimulate commitment to social responsibility, and yet not having been entirely successful in redirecting the focus of American Protestantism. Boase notes that "although the Social Gospel probably captured the minds and the hearts of recognized leaders in Christendom and even a sizable portion of the entire clergy, it never really caught fire with the laity" (1969, p. 37). Schmidt characterized it as "a movement of the elite; its spokespersons were educators and preachers, and its promotional channels largely books, lectures, and the pulpit. When it became institutionalized in the Federal Council of Churches, it represented a movement far in advance of all but the vanguard of its denominational constituencies" (1991, p. 153).

Lindeman himself moved on, taking up new issues: the spread of totalitarianism in Europe, the free speech movement in this country, organized philanthropy, publication of paperback books, use of leisure time, the development of social work as a profession, as well as his continuing interest in adult education as a reliable instrument for social action.

In 1943, when Lindeman was invited to give the Rauschenbusch lectures, he restated and updated the early 20th century agenda of the social gospel for a world engaged in war and hoping for peace. These lectures expanded on many familiar Lindeman themes, such as the role of human need as the basis for action, the function of education in changing attitudes, and a broad social agenda which by 1943 had included social security, racial equality, reduction in international force, and other issues. The lectures also anticipate a number of current adult education emphases including motivation for change, critical thinking, and human empowerment.

Conclusion and Implications for Practice

The purpose of this paper is to describe Eduard Lindeman's involvement in the social gospel movement during the early decades of his professional career. Lindeman wrote as a "Christian sociologist," seeing the church as an important institution in the effort to bring about social reform and to address problems brought by urbanization and industrialization, particularly problems related to employment and conditions under which men and women worked. His writing, especially in *The Community* (1921), articulate his values regarding morality, religion, education, and science, and provide the contemporary reader with a sense of the context in which Lindeman thought, wrote, and acted. While the precise meaning of Lindeman's statement of Rauschenbusch's influence is unclear, what is clear is that Eduard Lindeman developed as a professional and as a social critic in a time and amid institutions which were not only heavily influenced by the Social Gospel, but which were among its proponents, a context of critical importance in understanding his message.

This study addresses all who practice adult education by broadening our understanding of the context from which Lindeman's seminal contribution to the field has been made, thereby helping us frame his voice by the cultural and religious movements of which he was a part. It also reveals the degree to which his focus was based on social rather than technical concerns. The moral dimension of his educational aims clearly distinguishes Lindeman from those who understand adult education as a value-neutral means-oriented process focusing entirely on individual or institutional needs. Awareness of Lindeman's articulation of explicit social values lead all who practice adult education to deeper levels of sensitivity of the ways in which our cultural contexts and social values influence our beliefs and practice.

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James C. Fisher, Ph.D. Associate Professor of Adult and Continuing Education, Department of Administrative Leadership, University of Wisconsin - Milwaukee, P. O. Box 413, Milwaukee, WI 53201.

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THE LEARNING OF GREAT-GRANDMOTHERING

Cordie Given Reese

Abstract

Moody (1988) urges providers of gerontological services to assist old-older adults to enhance the quality of their life. Great-grandmothering may be one way that old older women enhance the quality of their life. This study, examined how eight African American and eight Caucasian 75 year old great-grandmothers learned their great-grandmothering.

Friere's Adult Learning Theory was used to provide the theoretical basis for examination of learning great-grandmothering. The research questions were: a) What are the knowledges that great-grandmothers perceive are necessary to be a great-grandmother? b) How do great-grandmothers perceive that they learn to become great-grandmothers? c) How do great-grandmothers perceive that they reason about their great-grandmothering.

The multiple case study method was chosen. Subjects were interviewed at two different times. Data were collapsed into three domains which were collapsed into the cultural themes: social learning involves a mediated, personal and tacit learning, and goal directed learning involves explicit, self-directed learning.

Learning further develops and empowers the older adult to take charge of his life. This study helps adult educators assist old older women enhance their great-grandmothering abilities and enhance their lives in their old age.

Background

Introduction

Moody (1988) urges providers of gerontological services to assist old-older adults to enhance the quality of their long life by examining how they find meaning in their life. As women age, more will become great-grandmothers; great-grandmothering may, then, be one way that old older women enhance the quality of their life. Because there have been few great-grandmothers in the past, little is known about how great-grandmothers learn to act as great-grandmothers. This study, examined how eight African American and eight Caucasian great-grandmothers in a major midwestern city learned their great-grandmothering.

Friere's Adult Learning Theory was used to provide the theoretical basis for examination of learning by great-grandmothering (Friere, 1970). Using Friere's theoretical concepts of theme, reflection, dialogue, consciousness raising, transformation and action, learning was described as reflective engagement to recognize patterns in order to become transformed and integrate life experiences (Moody, 1988).

Review of Literature

Practical Knowledge

Traditional intelligence tests consistently showed that older adults did progressively more poorly as they aged. More recent research showed great plasticity in individuals and competencies (Baltes, 1987). Community dwelling older adults were more often than not only able to function adequately; but, sometimes they functioned as experts in their area of competence. Labouvie-Vief (1980) called this adaptation concrete pragmatics or learning to adapt in ways necessary to perform particular roles in particular contexts. Willis and Schaie (1989) demonstrated this practical knowledge in a quasiethnographic approach to practical competence by examining situations in which older adults were required to act in competent ways. Older adults perceived greatest competence in social, common, passive, and depriving elements, such as gardening, seeking advice, hearing from friends, and hearing that friends were sick.

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Practical Reasoning

Older adults are thought to use higher level of reasoning than younger adults. For example, Kramer and Woodruff (1986) examined 60 adults ranging from young adulthood through old age to explore age differences in relativistic and dialectical thought. Each participant was given the Ammons Quick Test and four tasks to solve. Categories of thinking found were form-mechanistic, awareness of relativity, acceptance of contradiction, and dialectical thinking. Older adults showed higher use of relativity, acceptance of contradiction, and dialectical thinking than younger adults.

Wisdom is a way of knowing and thinking often attributed to the elderly. Wisdom uses dialectical thinking (Sternberg, 1990). Friere (1970) described all persons as being wise about their own life situation. He described all persons as having the capacity to dialogue, reflect and integrate the history and context of a situation in order to find answers to one's social situations. Erikson et al. (1986) describe this ability as having wisdom. It is stated in the literature that wisdom is transmitted via grandparents and great-grandparents to their progeny. A great-grandmother may use wisdom in interacting with her great-grandchild.

Practical Learning

Friere (1970) described the rearrangement of information as a part of consciousness raising during which persons begin to perceive the world critically and separate information in the environment relevant to goals. Hiemstra (1975) and Raostan (1981) reported the use of self-directed learning by older adults. They found that older adults participated in a considerable number of learning hours per year. Hiemstra (1975) found that the first area of learning preference was self-fulfillment. However, he reported that the second highest area of subject matter preference was the personal or family category, the category into which great-grandmothering falls.

Another method of acquisition of practical knowledge is tacit learning. Tacit knowledge was found to be acquired through learning that was not overtly expressed or stated (Feurstein, 1980). Childs and Greenfield (cited in Feurstein), 1980) found that master craftsmen functioned as the support for new craftsmen, the agent of change responsible for structuring the learner environment in such a way that the learner experienced a judicious mix of compatible and conflicting experiences.

Mediated Learning

The last method of knowledge acquisition to be described is mediated learning. Feurstein (1980) described mediated learning as the way in which stimuli coming from the environment were recast by a mediating agent. This mediating person, directed by his goals, culture and emotional caring, chose and organized the world of stimuli for the learner. Through this process of mediation, the cognitive structure of the learner changed.

The theory and the review of literature led to the following research questions: a) What are the knowledges that great-grandmothers perceive are necessary to be a great-grandmother? b) How do great-grandmothers perceive that they learn to become great-grandmothers? c) How do great-grandmothers perceive that they reason about their great-grandmothering?

Methodology

The multiple case study method was chosen because of the exploratory and qualitative nature of the study. The multiple case study approach offer replication in a qualitative research study (Yin, 1986). Sixteen healthy women 75 years or older were interviewed at two different times in nutrition centers Construct validity was afforded by being specific about the types of change to be studied. Internal validity was enhanced by interviewing each subject twice. External validity was enhanced by interviewing a variety of subjects from the subject pool. Triangulation enhances validity. It was achieved by asking the great-grandmothers to keep a diary about their thoughts about learning great-grandmothering and opportunities in which they did learn. Reliability was enhanced by there being only one interviewer, a protocol and detailed interview schedules. Finally an audit trail was kept that chronicled all the researcher's decision points in the data collection process and data analysis process permitting later audiences to understand and reproduce the process used.

Data were analyzed using the Ethnograph Computer Program. Natural meaning units were collapsed into categories which were collapsed into phenomena which were collapsed into domains which were collapsed into cultural themes.

Results

Description of the Sample

Eight African Americans and eight Caucasian Americans were studied. Using the Hollingshead Two-Factor Class Analysis, 12 of the 16 women were in the lower class (Hollingshead, 1957). The subjects' ages ranged from 75 to 87 years. The number of great-grandchildren ranged from 2 to 13.

Description of Domains

Data was collapsed into domains. The domains which evolved were Perceived Knowledges, Learning of Great-grandmothering, and Thinking Patterns.

Perceived Knowledges

The first domain contained those knowledges that the subjects perceived as necessary for their successful functioning as a great-grandmother in a family and that they tried to do with their own families, especially their great-grandchildren and their parents. The phenomena in this domain were Caring, Mutual Activities, and Flexibility.

Caring.

The first phenomenon for the domain, Perceived Knowledges, was caring, which consisted of the categories of helping each other, listening to one another, loving one another, and working at the relationship. Love and expressing that love was a particularly important concept to the great-grandmothers. For them, listening to one another within the family, working at the relationship , and using reasonable explanation over emotional outbursts and retorts showed love.

Mutual activities.

The second phenomenon for the domain of Perceived Knowledge was mutual activities, which included the categories of taking part in the common activities and having fun together. Subjects stated that doing projects with the great-grandchildren and their families assisted in the successful functioning of the relationship with the great-grandchildren.

Flexibility.

The third phenomenon of this domain was flexibility, which consisted of the categories of patience, negotiation, and being agreeable. Patience was seen as an important attribute for persons in families to cultivate. Being willing to negotiate, to be adaptable, and to do activities in good humor were other important aspects of this phenomenon.

Perceived Learning by Great-grandmothers

The Learning by Great-grandmothers was of two types and made up the phenomenon of the domain. The two phenomenon were Learning Something New and Learning Great-grandmothering.

Learning great-grandmothering.

The first phenomenum in the domain of Perceived Learning by Great-grandmothers was Learning Great-Grandmothering, which was also a difficult concept of learning for these subjects to understand. It was again only after reflection and dialogue that they finally could draw some conclusions about it. Upon first being questioned, 10 out of 16 great-grandmothers stated that for them learning to be a great-grandmother "just happened," "came natural," "picked it up on my own," "just happens," "just came to me," or "its intuition." However, after being pushed to contemplate the issue, most of the great-grandmothers said that they modeled themselves after one of their female relatives. Usually this was their mother; however, in other instances is was their aunt, their own grandmother, or their older sister.

Learning something new.

The second phenomenon for the domain of Perceived Learning, Learning Something New, was difficult for great-grandmothers to express. They defined learning in terms of classroom learning. Upon dialogue and reflection, they realized that learning something new encompassed more than academic learning. They pursued five major topics: Nutrition and health, world politics, activities and interactive learning, learning from events which occurred in the practical everyday world, learning that occurred through self-reflection, reading the Bible and prayer. Learning Something New took place in self-directed learning units and through tacit learning. Most often the learning occurred in self-directed units.

Learning Great-grandmothering occurred very differently from the learning of Learning Something New. The former was more tacit in nature and occurred through a mediator usually their mother. The latter was a more self-directed learning.

Thinking Patterns

The third domain which contributed to the learning of great-grandmothers was Thinking Patterns. For this domain the researcher examined the thinking processes of subjects including difficulty of discussing the concept, problem solving techniques, problem solving methods. Subjects were asked to examine problems associated with their great-grandmothering. The subjects used all the problem solving techniques discussed in the literature. They particularly used intuition, context, multiple perspective approach, relatedness, facts as they evolved, reframing, reflection, dialogue, and relating to previous experience.

Dialogue and the using of facts as they evolve over time were used as a technique to problem solve by one great-grandmother. She discussed her potential surgery with her doctor and friends and then she decided to wait and gather more information. This great-grandmother was not going to make her decision completely until her hip bothered her more, that is, until she had more facts about the subject.

Context of the situation influenced great-grandmothers in their problem solving. Using context, they demonstrated common sense (tacit knowledge) to know that to get involved in some situations would be detrimental to their relationship with her great-grandchildren.

Conclusion

Cultural themes

Re-examining the data, the domains were scrutinized. From this analysis, two cultural themes surfaced: a) Social learning (such as great-grandmothering involves an implicit, personal, and tacit learning; b) Goal directed learning (such as learning ways to stay independent) involves explicit self-directed learning.

Two propositions for further study evolved: a) The more that great-grandmothers/the old-older adult perceive that social learning such as great-grandmothering is important, the less tacit the learning will be, and b) The more congruent the learning situation is to the perceived learning methodologies used by the great-grandmother/old-older adult, the more interested she will be in the learning. Both individual and policy implications emerged. Implications for policy development were to confront ageism by old-older adult women in their family interactions, support ways of learning which are unique to women, and support the study of adult development of women.

Friere's Adult Learning Theory was supported by the learning of great-grandmothering. The data demonstrated that great-grandmothers raised themes and saw contradictions in their lives. They reflected and dialogued about the issues with family members. Yet, they were less able to allow their consciousness to be raised by the acquisition or reassembling of knowledges. The significance of this study rests on the fact that adult educators acknowledge that acts of learning assist person in the planning of their lives and in the coping with life events. Learning further develops and empowers the older adult to take charge of her/his life. In fact, late life learning is often equated with the challenge of human development. There is a need to understand how old-older women come to know and experience the word and how they derive meaning form these experiences (Moody, 1988). This study described how old older women experienced a developmental milestone, great-grandmothering. The findings will help adult educators assist old-older women in the coping with their families, enhancing great-grandmothering abilities, and enhancing their lives in their old age.

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Cordie Given Reese, R.N., Ed.D.
3525 Caroline St.
St. Louis, MO 63104

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PRACTICES AND COMPETENCIES SHAPING THE JOBS OF TRAINING AND HRD PROFESSIONAL PRACTITIONERS

Christine K. Jordan and Charles R. Oaklief

Abstract

Training and development certificate programs now offer educational opportunities to both beginning and advanced training personnel in locations across the United States. Enhanced by impact studies, professional development interests and validated and guided by a recognized professional association, the American Society for Training and Development (ASTD), the emergence of training certificate programs are filling a gap in current formal academic programs and are providing a means of validation for those who have entered training and Human Resource Development occupations without specific academic preparation in the field (Oaklief, 1996). The directors of one such program initiated a review of its certificate program participants to ascertain their current job functions, existing and needed competencies, future forces and ethical issues that training and human resource development professionals are facing today as well as expect to face in the 21st century.

In 1989 the ASTD identified 35 competencies (McLagan, 1989) around which this training and development certificate program is designed. This evaluation study reveals ten key competencies (of the 35) that need to be addressed in a more concrete, application-based curriculum to equip training professionals with the strategies and skills needed to meet future challenges in human resource development. Practitioners in training and HRD are increasingly concerned with their preparation to deal with a rapidly changing work environment. Analyzing these ten competencies in the context of the perceived future forces and ethical issues facing organizations and institutions will be the basis of the redesign of course work, resources and continuing education programs for HRD professionals.

Introduction

Organizations across this country are experiencing significant changes and will continue this pace of change well into the next century. What is taught in vocational, technical and much of higher and continuing education this year will most likely be outdated in five years, less than four years for technology-intensive fields. Not only does this present a challenge to the leaders of organizations, institutions and companies worldwide, but the traditional practices of training and HRD professionals are being questioned and tested (Apps, 1994).

Learning and training in the workplace of the 90's and beyond will have little in common with the practices of the 80's. Workers today and into the future will need retraining over and over again. Moreover, the workforce skills they need are not the typical technical skills trainers are accustomed to training. This new workplace demands information and cognitive skills (Watkins, 1995) delivered in different formats, at the time it is needed (and not before) and with more frequent updating.

The information and technological explosion are not the only forces shaping the competencies of training and HRD professionals. Practitioners must also respond to the globalization of the marketplace, workforce downsizing, flatter organizational structures, increased competitiveness, decision-making happening closer to the customer, increasing diversity of the workforce and, finally, a call to demonstrate the value of training. These and other issues are affecting the jobs of adult educators and training professionals, challenging their current practices and forcing them to seek out advanced degrees or continuing professional education to maintain their skills and base of knowledge.

It is ironic that professional associations and universities that deliver qualifying educational programming are slow in initiating procedures toward the renewal of their organizations and programs (Senge, 1990). This is an especially pertinent question when many training professionals are becoming increasingly concerned about the transfer of employee learning to the job (Phillips, 1996) and the increasing degree to which training departments are being held accountable for their efforts (Phillips, 1991). Although much of the evaluative efforts on the academic preparation of training professionals reported in the literature is inconclusive, these are questions that need answered regarding the relevance of certificate programming and its relationship to graduate level adult education degree programs.

This shift to increased accountability and focus on transfer of learning in the training and HRD field is designed to help organizations deal with the force of international competition and rapid technological change. With a more up-to-date picture of practitioners' perceived competencies for the future, ethical issues and current practices, adult and continuing education will be able to make responsive advances in coursework, resources and continuing professional education.

Methodology

Certificate programs in human resource development and training offer opportunities for new and experienced training personnel to develop professional competencies in their field and to gain recognition of their position and potential in their respective organizations. Managers of this six year old Training and Development Certificate Program were keenly aware that future success with their programming would necessitate an initial inquiry relative to current program performance in terms of content, delivery, marketing and management of the certificate program.

The investigation included analysis of practicing trainers' perceptions of their current situations including responses taken from "competency application surveys", "personal fact sheets", "job profile questionnaires," "workplace forces" analysis and open-ended questions to attempt a level three evaluation (Kirkpatrick, 1971) of the program to date. In this investigation, we sought to determine which competencies the participants acquired and applied in their jobs, which ones they had expected to acquire upon entering the program and which competencies were still lacking. We approached the analysis of data with the following questions :

1. How do practitioners differ in their perceived needs based on the type of organization they work for, their job title or responsibilities and their time in position?
2. What are the functions training and HRD practitioners are being asked to perform in their jobs today and, of those, which ones do they need most help in developing?
3. What are the future forces that training and HRD professionals perceive will impact their practice in years to come?
4. What are the perceived ethical issues impacting the profession and how do they interface with the future forces, current practices and competencies identified by training and HRD practitioners?

This study reflects what Knowles calls a "qualitative evaluation" (Knowles, 1990) of the program and the application of newly learned behaviors to the workplace. Most of the responses analyzed were short answers to open ended questions and all came from past participants of the program. The participants were the primary judges of how well the program met the goal of the program which states it would give participants "... a systematic method of learning this body of knowledge (35 competency areas)".

In other words, this is a first step and encompasses Knowles "fifth dimension" of evaluation - "rediagnosis of learning needs" (Knowles, 1990) which is where this level three evaluation study took us - it has enabled us to re-examine what adult education and continuing professional education programs are focusing on and shift our programs and resources to meet the ever-changing needs of our customers, training and HRD practitioners.

Demographics of Survey Participants

In this midwest regional certificate program, participants came from 13 different organizational or institutional categories:

Banking and Finance
Medical Services and Products

Insurance
Transportation and Public Utilities

Manufacturing and Natural Resource Production
Educational Institutions and Organizations
Retail Sales and Service Companies
Communications and Media companies
Food Service Providers/Distributors
Independent Training Consultants
Governmental Agencies and Offices
Non-profit Agencies
Technology-based Companies

There were four types of organizations whose participants had the least number of years in a position with training accountability (category averages of 18 to 38 months or a combined average of 27 months):

Banking and Finance
Retail Sales and service companies
Communications/Multi-media
Food Service Providers/Distributors

All participants' titles and responsibilities from these categories were directly involved in developing, delivering and/or coordinating training activities and workshops within their companies. Because of their relative short time in position, nearly all respondents indicated a need to acquire basic training and development skills and techniques, knowledge of training and development theories and models, greater understanding of how training fits into the organization, and techniques to improve presentation skills.

The participants from the remaining nine types of organizations had a significantly higher tenure in position (category averages of 60 to 141 months or combined average of 90 months). In addition to typical training and HRD titles and responsibilities, non-training/HRD positions were represented who had secondary or tertiary responsibility for training or developing clients, subordinates or the public. These individuals were seeking certification to improve effectiveness or future promotability.

Of those primarily charged with some aspect of training or human resource development - HRD managers, training coordinators, specialists, directors, facilitators or consultants, their development needs included more advanced skills and competencies. For example, their stated needs included cost-benefit analysis, internal consulting skills, ways to "prepare for the future", "become more effective", "learn how to develop a systems approach to training" and how to "measure the effectiveness of training". Their responses reflected their increased time and experience in position.

Another common characteristic among respondents is their nearly universal lack of formalized education or degree in adult education or human resource development prior to taking on their position. As one individual who worked in manufacturing said "I was working on the manufacturing line when my manager grabbed me and said 'you are now a trainer'." The historical tradition of promoting to the training position in an organization the best operator, nurse, or sales manager is still the norm.

Current Job Competencies and Development Needs

The study revealed professionals relied most heavily on a cluster of ten key job competencies or practices. These competencies or practices and how they are defined in terms of the ASTD Competencies are :

1. Understanding how adults learn - how adults acquire and use knowledge, skills, attitudes; understanding individual differences in learning.
2. Presentation skills - presents information orally so that an intended purpose is achieved.
3. Develop learning objectives - prepares clear statements which describe desired outputs.
4. Writing skills - prepares written material that follows generally accepted rules of style and form, is appropriate for the audience, is creative, and accomplishes its intended purpose (job aids, instructor and learner materials, training reports).
5. Relationship building skills - establish relationships and networks across a broad range of people and groups.
6. Business understanding - how the functions of a business work and relate to each other, including the economic impact of business decisions.
7. Computer competence - understanding and/or using computer applications.

8. Feedback skills - communicates information, options, observations, and conclusions so they are understood and can be acted upon.
9. Project management skills - plans, organizes, and monitors work.
10. Facilities skills - plans and coordinates logistics in an efficient and cost-effective manner.

The participants also listed a number of practices and competencies they need help developing. The bulk of responses grouped around the following 10 ASTD competencies.

1. Organizational development theories and techniques - the techniques and methods used in organization development and understands how to apply them.
2. Electronic systems skills - the functions, features, and potential applications of electronic systems for the delivery and management of HRD (CBT, teleconferencing, expert systems, interactive video, satellite networks).
3. Training and development theories and techniques - the theories and methods used in training and their appropriate use.
4. Group process skills - influence groups so tasks, relationships, and individual needs are addressed.
5. Career development theories and techniques - techniques and methods used in career development and their appropriate uses.
6. Cost-benefit analysis skill - assess alternatives in terms of their financial, psychological, and strategic advantages and disadvantages.
7. Coaching skills - help individuals recognize and understand personal needs, values, problems, alternatives and goals.
8. Research skills - select, develop and use methodologies such as statistical and data collection techniques for formal inquiry.
9. Performance observation - able to track and describe behaviors and their effects.
10. Organizational behavior understanding - organizations as dynamic, political, and economic, and social systems which have multiple goals, using this perspective as a framework for understanding and influencing events and change.

Future Forces on Practices and Job Competencies

What are the future forces that will shape the profession? Program participants' responses were organized around five topical groups in order to assist in the analysis of the implications. Each group is then compared to the list of current and needed competencies as a validation for the perceived future forces.

Future Forces: Organization and Management of Training Function.

A high percentage of responses predicted these four practices will impact the profession. These forces relate directly to four of the needed competencies - organizational behavior understanding, cost-benefit analysis, research, and electronic systems skills.

Accountability for training
Increasing rate of change

Increased application of technology in training
Shift in training delivery systems

Future Forces: The Management of Work.

Participants predict these three emphases will continue to shape how the workplace is managed. These forces will be impacted by training and HRD professionals through the competencies they need in the areas of group process and coaching skills..

Emphasis on employee involvement and empowerment
Emphasis on measurement of work force productivity
Greater emphasis on customer satisfaction and service

Future Forces: Organizational.

The forces in this topic heading are faced by an entire organization but training and HRD departments are often asked to facilitate and interpret the implications for the workforce. The competency of understanding organizational development theories, techniques, and behavior can prepare professionals to deal with these forces.

Flatter organizational structure
Increasing governmental control and influence

Future Forces: The Work Force.

To deal with these forces, training and HRD professionals will need to further develop their relationship building skills, group process, and performance observation skills.

Workforce diversity issues
Emphasis on intellectual capital

Future Forces: The Market and Customer.

The direct impact of this force is seen in what the training and human resource development practitioners are hired to do, orient and train the workforce in an efficient, cost-effective way while ensuring that learning is transferred back to the job to enhance the competitive nature of the organization through its most vital human resources.

Internationalization and globalization of the business

Ethical Issues

"Ethics form the structure that converts values into actions." (Karp and Abramms, 1992) The six issues participants most frequently identified that will help them "convert values into actions" are also reflective of the future forces and, thus, have implications for the development of the needed competencies identified in this study.

Saying "no" to inappropriate requests
Respecting copyright and intellectual property
Making the intervention appropriate to clients needs
Confidentiality
Managing personal bias
Being sensitive to the direct/indirect effects of intervention and acting to address negative consequences

These issues reflect a more consultative and collaborative role of the training professional. Within this context the competencies of understanding organizational behavior, group process and coaching skills, even performance observation skills will impact how effectively training and human resource development practitioners will be able to translate their values into positive action.

Conclusion

The results of this evaluation study will be used to renew the graduate study programming for higher education degree programs in adult and continuing education. The ten key competencies professionals use and the ten they need to develop combined with a better understanding of the future forces and ethical issues facing the profession represent the first step in this process.

It is apparent that many professionals are struggling to acquire the skills and knowledge for the basics of training and development. Their lack of formal preparation for their field means that they come to their responsibilities needing concrete processes and applied procedures, techniques, and models so they can be effective in their jobs. At the same time, there are professionals who, in anticipation of the future changes in human resource development, are trying to develop the more advanced competencies that will position their organizations at the forefront of the competition. It is critical that higher education find a way to address the needs of the two groups by renewing or restructuring adult education curriculum to anticipate both the basic, application-rich needs of an entry-level practitioner as well as the internal consultant or systems approach to training in a learning organization needed by experienced professionals.

Additionally, the training and development certificate programs may use this study in improving its practice of curriculum and resource development. When asked for suggestions to improve this successful and popular program, the one repeated suggestion was for more hands-on, on-the-job applications of the competencies being discussed at each session. While in it's current form it fills a void of formalized education for many new entry-level trainers, the experienced professional seeking the same certification, needs a more in-depth or advanced course to enhance existing and develop new skills. Having "basic" and "advanced" certificate courses would benefit both the learners and the program's sponsors. This would also improve the "marketing" of the program to organizations and institutions wishing to develop both newly promoted and experienced training and HRD practitioners.

Most importantly, this evaluation study enables higher and continuing educators to meet the changing needs of the HRD profession. To remain a viable force in the development of professionals, we must be responsive to our clients and customers. Adult educators in the training and HRD field are increasingly being held accountable for their product - the training and development of the workforce. This trend is further complicated by the fact that they are asked to do more with less. Increasingly, the profession is turning to graduate degree and certificate programs to help them meet these challenges and others. This study is a first step in this process.

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Christine K. Jordan
Kansas State University Masters Student
501 Moro, #1
Manhattan, KS 66502

Charles R. Oaklief, Ph.D.
Kansas State University
349 Bluemont Hall
Manhattan, KS 66506

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INSTRUCTIONAL TECHNOLOGY:
TEACHER DECISION IN AN ERA OF REFORM

Ruth Schmidle Lavin
Donna McAlister Kizzier

Introduction

Instructional technology has been a key factor in a number of federal reports and initiatives seeking to encourage systematic educational reform. The SCANS Report for America 2000 (1991) lists Technology as one of the five competencies needed by the workforce of the next century, directing technology training to be part of nation-wide school curricula. The National Institute for Literacy (NIFL) has provided federal support for regional technology grants enabling states to provide Adult Basic Education teachers with staff development related to technology in the classroom. Under the umbrella term of *innovation,* technically mediated instruction has been increasingly embraced by higher education as a means of serving more diverse students in more effective ways.

While localized classroom-based approaches (such as computer aided instruction and videotape) have steadily increased in sophistication and use since the 1970's, the improvement of infrastructure such as telecommunications capabilities has made possible such space and time-defying undertakings as the Western Governors University, a proposed virtual university sponsored through the Western Governors Association. This group, representing 18 states and provinces, hopes to break down bureaucratic barriers among the states and offer post-secondary education via the internet. This effort is representative of a general movement to bring about a massive change in the way education interfaces with the realities of the information age as we enter a new century. The most common terms for this broad undertaking are 'educational restructuring' or 'reform'.

The literature on educational reform is extensive and disparate, addressing the many and varied aspects of teaching, learning and administration. One scholar, David Conley (1994), has constructed a most helpful map of the dimensions of restructuring. While technology is often treated as an entity unto itself in the literature, Conley demonstrates its interrelated role, designating Technology as one of four variables which serve to enable the core group of variables: Learner Outcomes, Curriculum, Instruction, and Assessment/Evaluation — what Conley calls "the heart of teaching" (p. 13). Thus, research into technologically mediated instruction is at once a perspective of teaching/learning through which to view the "heart", and a way to explore practice in order to better support that central core.

In order to facilitate such study, a broad-ranging research agenda was developed (Kizzier & Lavin, 1993) as a guide for exploration of issues involving Technologically Mediated Instructional Strategies (TMIS) such as patterns of use, and outcomes/effectiveness of technology employed as part of instructional delivery systems. The work reported here was a descriptive study conducted to determine how educators in the United States make decisions about the use of TMIS.

Theoretical Considerations

An examination of teachers' decision-making about the use of TMIS is a study of their *planning*, "the instrumental linking process between curriculum and instruction..." (Clark, 1988, p. 7). While planning can be viewed from several perspectives, this study adopts a curriculum theorist view, which Clark suggests "helps explain why and how curriculum materials are understood or misunderstood, used, distorted, ignored, or transcended in classroom instruction" (p. 8).

The decision-making itself is a demonstration of the educators' thinking, represented in a broad category of literature commonly referred to as 'teacher thinking' or 'teacher beliefs.' The notion of teacher beliefs is guided by constructs such as those proposed by Nisbett and Ross (1980), whose model of generic knowledge exhibits both a cognitive component (schematically composed) and a belief component (with elements of evaluation and judgement). The scholars who grapple with teacher beliefs share the perspective that an educators' knowledge (which guides decisions and action) is a combination of cognitive information along with a mélange of unsystematic personal experiences or episodes, held as guiding images which serve to mediate prior information and filter or mediate new information (Pajares, 1992).

Thus, this study, which represents a quantitative inquiry into teacher decision-making, reflects the researchers' curriculum theorist perspective (Clark, 1988), and at the same time demonstrates what Clark calls "Dilemmas and Uncertainty" (p. 9), the contribution to the picture of "what's it like out there" (p. 9). What it's like has been eloquently described by Cervero & Wilson (1994) as a complex, uncertain, dilemma-ridden context where competing values and political pressures drive decisions within the planning process.

Therefore, it was expected that the research findings of this study would demonstrate the task demands and coping mechanisms that educators evidence when working in environments characterized by competing goals and multiple commitments. In such situations, "teachers experiment with action and observe outcomes thereby developing a store of practical knowledge about how to get the job done (Clandinin and Connelly, 1984).

Pajares (1992) suggests the difficulty of undertaking such research, because "belief does not lend itself easily to empirical investigation" (p. 308). But since "beliefs are a subject of legitimate inquiry in [many diverse professional] fields. . ." (p. 308), Pajares recommends carefully constructed research informed by the assumptions about the nature of beliefs.

This study was guided by two sets of assumptions. From the research in teacher thinking, it was assumed that educational decisions are informed by 'belief' which is a combination of professional and content knowledge (cognitive) as well as personal experiential knowledge (affective and judgmental).

From the research and practice literature in technically related curriculum and instruction (a baseline review conducted for development of the research agenda), it was assumed that decisions concerning TMIS consider multiple factors in instructional settings. The present study examines the factors through the lens of the belief systems of teachers regarding the goals and needs of both instructors and students.

Purpose of the Study

The purpose of this descriptive study was to determine how educators in the United States make decisions about the use of Technologically Mediated Instructional Strategies (TMIS) in their planning. Analysis of the extensive literature review conducted within this research agenda identified many interrelated factors, both internal and external to the educational environment, related to teacher decision-making . This study attempted to determine to what extent these factors influence choice of TMIS by posing the following research questions:

1. What strength of influence do each of 23 instructor-related factors exert within educators' decision-making processes?
2. What strength of influence do each of 14 student-related factors exert upon the educators' final choices?

Methodology

In 1991, a questionnaire survey was mailed to a randomly selected group of 750 national members of the Association for Educational Communications and Technology. Each of the 50 United States were represented in the sample population of teachers, media specialists and administrators. The survey instrument had been developed based upon an extensive review of literature in both education and business (training). The survey was pilot-tested and validated with a regional population prior to dissemination. Two hundred and five questionnaires were returned completed and usable, for a response rate of 27.3%.

Respondents were asked to rank 23 instructor-related factors and 14 student-related factors on a Likert scale, indicating the strength of influence each factor exerted on their decision to use various TMIS. Respondents were asked to consider as 'students' all of those learners who receive instruction or training at their institutions. In addition to those persons enrolled for classes, this could include faculty, staff, parents, and other community members.

Findings and Discussion

As illustrated in Table 1, factors reported to have the strongest influence on choosing TMIS are those inherently fundamental to the instructional context and teaching process. For example, instructors are responsible for instructing a certain number of diverse learners within a given time block with available instructional resources. They are expected to facilitate specific learning outcomes regarding certain content. Decisions about the foregoing are filtered through the instructor's aim and purpose which emerges from their educational philosophy. The mix of factors reported to be less influential are those more removed from the context of the classroom, for example, technological savvy of the instructor, cost, and the presumed attitude of the learners. Of least concern were factors most removed from the learning situation, i.e. bureaucratic or institutional concerns. The teachers' beliefs as expressed here seem to suggest that they consider their primary curriculum question to be, "Given the parameters of time, class size, expected outcomes, and content, how can I use the available instructional tools to design instruction which reflects what I believe to be important?" The question represents the complex dimensions of teachers' knowledge: content knowledge and professional identity, along with the evaluative/judgmental knowledge borne of reflection upon their previous teaching experiences.

Table 1.
Instructor Related Factors - Strength of Influence

Scale: 5 = Very Strong, 4 = Strong, 3 = Some, 2 = Little, 1 = None

Factor	Mean
Concern with efficiency of instructional time	4.3536
Availability of hardware or equipment	4.3465
Nature of content to be covered	4.2980
Types of learning outcomes which need to be achieved	4.2412
Size of group to be trained	4.2100
Instructor's educational philosophy	3.9045
Need to appeal to various types of learners	3.7739
Initial cost of the technology (purchase/setup)	3.7624
Instructor's familiarity with the technology	3.7463
Attitude of the learners	3.6766
Instructor's past experience with the success of this technology	3.6550
Awareness of resources on the market	3.5800
Necessity to train learners to use the technology	3.5685
Instruction is cost justifiable	3.5657
On-going cost of instructional delivery	3.5297
Importance or urgency of training need	3.4133
Instructor's discomfort with/fear of a new technology	3.1650
This will be the most cost effective way to educate/train	3.1364
This technology will give us a competitive edge	3.0964
Novelty (Innovative! Attractive!)	3.0850
Degree of support by top administration	3.0150
Need to be able to "grade" learning outcomes	2.8333
Necessity of meeting training needs at a distance	2.3299

As illustrated in Table 2, respondents ranked a variety of factors as having the strongest influence of their decision making, with the most influential factor being concern about the amount of learning time required. Ranked closely in influence was concern for meeting individual needs. Other highly ranked items dealt with learner convenience, self-direction, and ability to apply the learning. Of lesser importance were factors related to instructional goals regarding content, i.e., the need for independent versus group learning. Similarly ranked were factors about the

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learner's experience with both content and technology. Of least concern were issues related to assumptions about such learner characteristics as age, educational level, and gender. It appears that in the planning process, as they consider their students, teachers believe their primary concern revolves around each student's need to learn to a point of measurable application, in her/his optimal way, within a restricted time frame.

Table 2.
Student-Related Factors - Strength of Influence

Scale: 5 = Very Strong, 4 = Strong, 3 = Some, 2 = Little, 1 = None

Factor	Mean
Concern about time to complete the training	4.0152
Concern for meeting individual needs-learning styles, ability levels, disabilities, etc.	3.9949
Opportunity for learner to apply or demonstrate the learning content	3.9146
Learners' ability to train/learn during specific time slots in certain locations	3.8794
Learner's ability to control and self direct the task	3.7114
Preference or need for learner "group interaction" in training	3.6850
Preference or need for learner "independence" during training	3.6250
Amount of learner experience with content	3.5960
Learner comfort with technology	3.5150
Amount of learner experience with the technology	3.4000
Learner preference or capabilities for a learning method based on a learner age	3.3586
Learner preference or capabilities for a learning method based on learner educational level	3.3216
Learner preference or capabilities for a learning method based on learner referent (e.g. academic major or job title)	2.1990
Learner preference or capabilities for a learning method based on learner gender	2.1990

The survey data suggest that overall, as teachers consider instructor and student-related factors in their planning, they reflect agreement about the centrality of Conley's (1994) core variables. They see technology as a way to serve or support the"heart" of their practice.

Implications for Practice

In 1992, Dillon & Walsh called attention to the need for increased research about instructors. Specifically, they recommended that research address technology-related areas beyond concerns about instructor resistance to innovation. They observe that expanded study of instructors would balance the more common research focus upon the technology itself or learners' reaction to certain media.

In this era of reform where teachers are newly empowered and respected as creators and constructors (no longer the technicians and controllers of the recent past!), it is important to press beyond the general attribution of competence and explore the source of the teachers' abilities. Teacher belief is a useful construct to employ because it includes both professional and content knowledge, as well as the affective and judgmental dimensions which develop out of teachers' personal experiences as educators. Research which recognizes the complex origins of seemingly simple rational decision-making will better deal with the contribution and the effect of those decisions on the emerging realities of the restructured units and collaborative ventures so indicative of reform.

Education is an area of practice characterized by complexity, competing values, and multiple responsibilities, as evidenced in the many levels at which decisions have been made. In the past, some TMIS decisions have been made by classroom teachers whose decision-making is focused upon optimal learning outcomes for their students. Some have been made by media specialists or technical directors who consider the shared/common needs of groups of instructors and students. Other decisions have been made at the administrative level, strongly influenced by financial constraints, political considerations, and community context. But increasingly, educational reform is creating an environment where responsibility for decision-making is diffused throughout the organization, a fact so aptly reflected in Johansen and Swigart's (1996) book title, "The Upsizing of the Individual in the Downsized Organization". Flattened hierarchies are now likely to entrust major decisions to task forces composed of teachers representing diverse academic content areas along with consultants, revolving administrators, and interested university students or community members. In this environment, educators must, of necessity, adopt a wholistic, big-picture, systems perspective in which all of the relevant factors must be identified and considered. The data from the survey here reported identify key factors which may serve to inform the dialogue as educators engage in the arduous process of arriving at 'best' decisions about selection and use of TMIS in their instructional context.

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Ruth Schmidle Lavin
504 East Nebraska Hall
Vocational & Adult Education
University of Nebraska-Lincoln
Lincoln, NE 68588-0515
(402) 472-5721

Donna L. McAlister Kizzier
529A East Nebraska Hall
Vocational & Adult Education
University of Nebraska-Lincoln
Lincoln, NE 68588-0515
(402) 472-3647

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INTEGRATING HIGHER EDUCATION AND BUSINESS AND INDUSTRY: THE IMPORTANCE OF STRATEGIC ALIGNMENT

Diane Maki

Abstract

Survival for both educators and practitioners depends on their cooperation in the face of accelerated change in their environment. Recognizing the need for cooperation, institutions of higher education are beginning to shape their curricula to address workplace issues so that learning, knowledge, and skills can be transferred effectively to the workplace. Likewise, business and industry are seeking relationships with educational institutions as they recognize the need to provide specialized training to meet rapidly changing customer expectations. The purpose of this paper is to examine the respective roles that higher education and business and industry play in understanding and shaping the future of students and workers and of society itself. The paper shows that, while higher education and business and industry may have differing goals, they share a common objective: To facilitate learning for a productive and informed citizenry, whether a citizenry of the community or a citizenry within the context of the workplace. This facilitation includes co-location as a key factor to success. A model illustrates the benefits of a successful strategic alliance between higher education and business and industry. The paper concludes with a proposal for how such alliances can be forged.

Introduction

Planning and implementing strategies focused on continuous process improvements are challenges which require educators and practitioners alike to be sensitized to the effects of changes and to identify those effects that can result in positive transformations in both theory and practice. The changing environment requires abandonment of traditional methods to carry out an organization's purpose. No longer can planners in education or business and industry feel the same degree of confidence they once did in projecting future needs based on trends, either inside or outside their domain. The desire for rapid response on the part of customers of products and services, including educational services, and the concomitant need for delivering that rapid response as a means for survival, has providers both examining how to meet current demands within their respective domains, and predicting, with considerably less certainty than in the past, what future demands will be. In fact, the domain itself may be threatened.

Definitions and Context

The strategy of an organization refers to the products or services it will provide, from which locations, to whom, using which resources (technological and human) (Cummings & Worley, 1993). Implicit in strategic planning is a long-term view, generally five years or more, that requires an astute assessment of the organization's history, of its current situation, and, most importantly, of the position it aspires to in terms of the elements of the plan. Whereas organizations historically have been able to rely heavily on trend and contemporary data to project demand for products and services, the size and mix of markets, and resource requirements for the next five to ten years, effective strategic planning today requires scrutiny of the organization's operating environment, both external and internal, with a much stronger focus on anticipated market demands, competition, and the organization competencies that will be required to meet future challenges (Hamel & Prahalad, 1994; McCune, 1986). Figure 1 illustrates the shift in importance of data sources.

Practitioners are experiencing rapid changes in the context within which they work. The set of skills an individual brings to a first job in an organization may be of minimal use in the succeeding jobs which almost certainly the individual will encounter, whether in the name of growth opportunity, restructuring, or a myriad of other popular names (Darrah, 1994). The trend is to flatten organizations by removing layers of management; this results in greater reliance on individuals and work teams to be self-directed. While it is one thing to empower these practitioners, it is quite another to help them prepare for the responsibilities that accompany empowerment.

Historical Method	Emergent Method
trend data	trend data
+	+
contemporary data	contemporary data
+	+
projected scenarios	**projected scenarios**
⇩	⇩
Strategic Plan	Strategic Plan

Figure 1. Shifting importance of types of data used to formulate a strategic plan.

No longer is a narrowly-defined set of skills sufficient for the worker to meet responsibilities. The literature repeatedly refers to the need for skills that are portable from job to job. These include the ability to formulate questions, to solve problems, to adapt to unfamiliar work situations, to communicate effectively, to lead teams, and to present information to management or co-workers. Process skills are becoming at least as important as content skills in many work environments (Phillippi, 1994). Hall and Mirvis (1996) paint skill requirements with an even broader brush when they refer to the *meta-competencies* of adaptability and identity, "the skills of learning how to learn" (p. 16).

Educational institutions, also, are experiencing the need to rethink their very essence--who are their clients, what are their clients' requirements, how should they be structured, what curriculum should they offer, what tactics must they use to attract students while working within shrinking budgets and attempting to meet changing demands from their clientele? It is difficult to remain focused on the quality and quantity of educational programs when unprecedented urgencies loom.

The strategic planning process provides an opportunity for an unbridled look at transforming an organization. Such transformation can include strategic alliances between and among organizations that traditionally have had completely separate operations or only minimal, periodic collaborative opportunities. Thus, while an institute of higher education or an organization in business or industry assesses its strengths and weaknesses in light of its strategic plan, it may go outside of its domain to form a partnership whose collective strengths are aligned with the purpose of joint survival. Indeed, this type of interdependent and mutually beneficial relationship could become the norm rather than the anomaly it may have been in the past. However, beyond a mere symbiotic stage, such a partnership could form a whole that is substantially stronger than the sum of its component parts. If the partners are willing to shed trepidations that have heretofore deterred cooperation, such a partnership could prove to be a veritable springboard of innovation, and move the partners well beyond the joint survival mode.

Praxis and Participatory Action Research

Changes in theory and in practice grow out of organizations' knowledge of themselves and their environment (de Geus, 1988). Within the dynamic contexts of education and the workplace, the concept of *praxis* is applicable and relevant in discovering such knowledge. *Praxis* is applying theory to action, critically reflecting upon the consequences of that action, and revisiting and revising theory based upon the additional insight gained through reflection (Carr & Kemmis, 1986). Whereas *praxis* refers to the broader concept of theory in practice, participatory action research emphasizes collaboration between the theorist and the practitioner and involves an expert researcher(s) who oversees execution and observation of the research (Greenwood, Whyte, & Harkavy, 1993). Understanding the context of the environment--that of business and industry--is essential for educators participating in the development of theory and in the delivery of quality programs and curriculum; continuous quality improvement is necessary if institutions of higher learning are to remain not only viable but vital to the strength and cohesiveness of society as a whole. Similarly, it is essential for business and industry to understand theoretical underpinnings that inform their practice if they are to continuously improve their processes. *Praxis*, especially in the form of participatory action research, provides an ideal opportunity for gaining mutual understanding among alliance partners.

Educators and practitioners have an opportunity to explore the potential for harnessing their collective creativity through open, on-going communication, through reflection upon the results of implementing theory into practice, and through acknowledging the impact practice may have on theory, i.e., through *praxis*, especially in the form of participatory action research. Recognizing the mutual benefit that a partnership between education and business and industry has the potential to produce, and permitting existing boundaries to be permeated through an open exchange of new discoveries in both theory and practice, educators and adult learners can build collaboratively upon those discoveries to form strategic alliances.

Greenwood et al. (1993) describe the potential benefits of participatory action research, which can go much beyond solving the original problem that led to the research. They present a case study in which the success from resolution of one organization problem resulted in changes in policies, organizational structure, the problem solving process, an increased level of trust among workers, and revised facilities design. The potential exists for all collaborating partners to review and revise their respective policies and procedures when successes are evident in one partner's organization.

The concept of praxis necessitates open exchange among theoreticians and practitioners. Some parallels noted by Brookfield (1987) between education and industry strengthen the hypothesis that there is considerable mutual benefit to be gained through cooperation:

- Argyris and Schon in 1978 originated the concept of "double-loop learning" by which workers become aware of their organization's basic assumptions and norms by asking questions about the reasons and motives behind the facts. This concept is similar to that of critically reflective thinking encouraged by Mezirow that would challenge assumptions and beliefs in the search for greater understanding of why things are as they are.

- Although there exists a distinction between industry's bottom-line orientation in judging the success of worker application of knowledge and skills, and adult education's focus on the growth and development of the individual, this distinction may be blurring as educational institutions feel the pressure of bottom-line scrutiny of their own budgeting and strategic planning processes, and industry focuses more on the development of individuals.

Proposed Approach

When an organization forms a strategic plan it addresses gaps between its current state and its vision of what its future state will be. Partners in a strategic alliance share some portion of one another's vision, and thus must take into account their respective values, philosophies, and goals in forging that common vision. While initial discrepancies between the partners regarding the goals of their common vision may be minimal, or even nonexistent, the paths the partners envision to reach those goals may be divergent, especially when considering necessary workforce skills. Practitioner organizations may believe that higher education institutions fail to prepare adults for the world of work; education institutions may consider the rapidity of change in the workplace to be accompanied by demands they cannot meet while simultaneously preserving an environment that is conducive to research. Thus, the initial phase of alliance-building is potentially contentious; however, it is crucial to persist in arriving at consensus to establish a firm foundation on which to build a partnership (Mansoor, 1994).

In the education/practitioner alliance, each partner has particular responsibilities. Higher education must inform practitioners of theoretical discoveries and guide the practitioner organizations in the application of those theories to their practice. In this manner, the practitioner organization not only benefits from the application of cutting edge research, it also is educated in the process of application, monitoring, and documentation of observing the consequences of applied theory. On the other hand, practitioner organizations, if they expect a better-educated populace from which to draw their workforce, must keep educational institutions apprised of those skills that are needed to meet the organizations' changing needs. Constant among imperatives for a successful partnership are measuring performance and sharing those measures among the partners to monitor progress toward shared goals.

Skills acquired in the classroom may not readily be transferable in the sense of being immediately measurable (for example, in the number of units produced per hour); however, they might be considered skills that can rather be *blended* into the workplace; their effect will be subtle but, in the longer term, it can be a more powerful effect than one that is easily measured. For example, a student who is urged to reflect critically on a piece of literature or on a problem discussed in the classroom can apply that skill to problem solving and planning in the workplace.

While formal partnerships among educators and practitioners hold potential for collective strength for the future, the adult education classroom is a less formal but no less ripe opportunity for reflection and growth. Here again, the participants have specific responsibilities. The educator can inform the students of the strengths of the critically reflective thinking process, of the significance of research and theory-building and their impact on practice, and of the importance of applying higher-order thinking skills to practice. The students, with a myriad of life and work experiences, can inform one another and the educator of what is happening in their practice, and of what has worked and what has not worked for them. All persons in the classroom can act as instant sounding boards for new ideas from among themselves and from their readings.

If there are benefits to be derived from the relatively short co-location of educators and students during the course of a class offering, could there not also be benefits in some form of intermittent co-location arrangement among partners in a strategic alliance? For example, a practitioner representative who resides within an adult education department at regular intervals, even as little as one or two days per month, can serve as a resource for faculty and administration as they plan their programs and specific class offerings. Likewise, an educator in residence at a practitioner facility for regular time periods can serve to inform practice in person while at the same time observing real-time practices that can inform and enhance theory formulation. In addition, co-location would facilitate collaboration between education and practitioner partners in preparing and delivering classes in both the educational institution, as part of the overall curriculum, and in the practitioner organization as part of its employee development program. Co-location among education and practitioner participants would provide the ideal "forum for iterative learning" Meyer (1993, p.118) attributes to multi-functional teams. Figure 2 illustrates the benefits of a successful strategic alliance. An added benefit of such an alliance is its effects on enhancing the partners' commitment, communication, curriculum, and creativity within their respective organizations and within society.

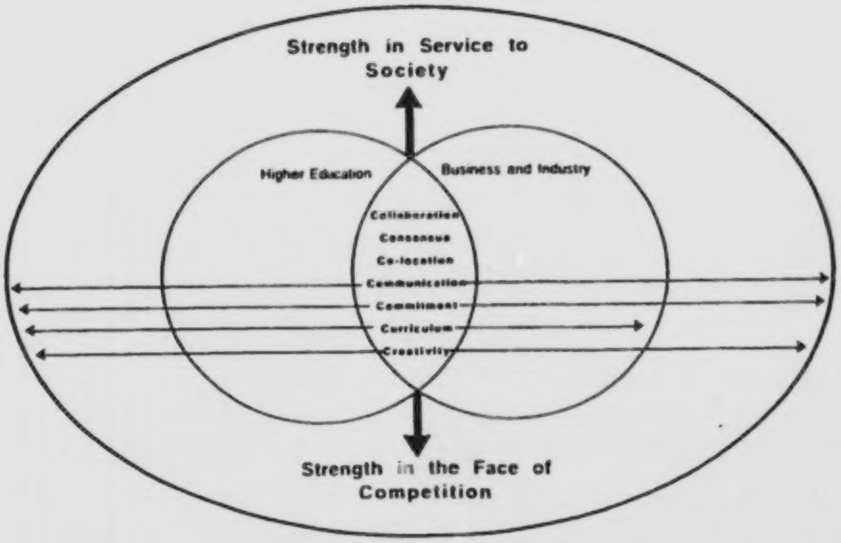

Figure 2. Benefits of a successful strategic alliance between higher education and business and industry.

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For a strategic alliance of education and practitioner partners to be successful, the partners must begin their relationship by asking and answering some key questions (Mansoor, 1994):

- What are our strengths and weaknesses?
- What resource requirements do we anticipate for the future?
- What challenges to our strength or survival do we foresee?
- Do we have the right information for planning? If not, how do we get it?
- What can we do as partners to strengthen our alliance to meet future challenges?

By reaching consensus among the partner representatives in answering these questions, the alliance should be off to a solid start. Essential throughout the life of the alliance is "a climate of trust and cooperation that leads to mutual decision making and successful project implementation (Mansoor, p. 23)." The partners must be mindful throughout that they are working collectively to strengthen their position as providers of products and services, as members of the greater community and as competitors with others in their respective areas of expertise.

Consequences

Surely there will be some culture differences among educational institutions and practitioner organizations who explore and indeed forge strategic alliances. What are some tensions that might arise between partners or potential partners?

Increasingly, speed is a key to customer satisfaction in business and industry. Education institutions are not known for their rapid action, and for good reason. They are venues of deliberation, discourse, experimentation, theory formulation--all incongruent with "just-in-time delivery." Can these culture differences be reconciled? Yes! Meyer (1993), even when addressing ways to achieve fast cycle time, cautions against expending unnecessary energy in the interest of speed, and emphasizes the importance and long-term benefits of *planning* [emphasis added] before acting. Academe can temper the speed of eager practitioners by encouraging reflection on practice; practitioners can provide academe with real-time results to inform and enhance theory formulation.

Individual participants from alliance members may feel some discomfort, if not downright dislike, in a co-location scenario. Educators would no longer be presiding in a relatively private classroom setting exclusively, but instead would contribute as subject matter experts on teams addressing problem resolution and process improvement. Practitioners might feel out of place in an academic setting; however, because they are experts in practical application, being recognized by educators for the valuable contribution the practitioner can make to research and curriculum design should serve to ease practitioner discomfort.

Conclusion

Adult educators and practitioners in business and industry have much in common. What they share is related both to what occurs in their individual organizations and to what is taking place in the external environment. Economic, demographic, and technological changes are taking place at a rate that requires continuous examination of these organizations' strengths, weaknesses, processes, and human and technological resources. Communication and collaboration among educators and practitioners in the form of strategic alliances holds potential for harnessing the collective strengths of continually informing theory by means of its practical application. A collective examination of environmental factors, resources, and technology, and the forging of a partnership to make most effective use of one another's resources and strengths, would benefit not only the partner organizations but also society at large. Because the certainty of change permeates the professional worlds of business and industry, as well as higher education, it makes sense to forge alliances with the intended outcome of a strengthened collective whole, strategically aligned for resilience and longevity.

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Diane Maki, PhD Student, HRD, University of Minnesota, 1954 Buford Avenue, Room R350, St. Paul, MN 55108 email: diane_maki@Mr.Net

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A CASE STUDY OF TEACHING/LEARNING EXPERIENCES AS PERCEIVED BY PARTICIPANTS IN A NON-TRADITIONAL DEGREE COMPLETION PROGRAM FOR ADULT STUDENTS

Natalie K. Manbeck

Abstract

This study was an attempt to understand the meaningfulness of classroom experiences from the student's and teacher's perspective. Using a naturalistic, ethnographic research design, this researcher explored the teaching/learning experience with a specific focus on the following questions: (1) What aspects of the teaching/learning experience were perceived as meaningful or important to the participants? (2) What was the impact of that perceived meaning or importance on the teaching/learning process?

The findings revealed that the adult students in this study perceived the following key elements of their classroom experience to be important: 1) their relationship to the teacher, 2) their relationship to the other students in the cohort, and 3) their own personal life issues or concerns; and least important was (4) content or subject matter. The teachers similarly perceived the relationship that they developed with their students as important and essential to encouraging growth and change in their students. These results suggest that when designing learning experiences for adult students that affective issues need to be taken into consideration. In particular, the impact of classroom relationships on individual student learning needs to be examined more fully.

Introduction

The motivation for this study was, in part, based on a series of previous personal observations and experiences by the researcher as a teacher of adults. What was observed was that the intended content (specific knowledge, ideas, etc.) of classroom experiences was quite often not necessarily what the students actually learned or what seemed to hold the most meaning or importance for the students. It was this perceived dissonance in the experiences of teachers and students then that led to this investigation of what teachers and their adult students perceive as meaningful or important to their classroom experiences, and to see how those perceptions affect the teaching/learning process. In other words, this research study was an attempt to explore and more fully understand the classroom experience from the multiple perspectives of students and instructors.

Background Literature

Although educators of adult students are more likely to possibly consider the student perspective in their research (Kolb, 1984; Mealman, 1991), most of the research in the general field of education focuses on the teacher's view of what is occurring in the classroom, with students and their learning considered as the result of the educational process. There is, in fact, a current trend in educational research that asks teachers to reflect on their teaching experiences (Good and Brophy, 1987; Schon, 1991). With this emphasis on the teacher, the current literature provides few studies of the classroom experience from the student's perspective (Good and McCaslin, 1992).

Of those studies that do consider student perceptions, most focus mainly on student thought processes, or ways students conceptualize content, or student learning styles, and these studies deal mainly with children and adolescents, and not adult learners. As Cranton (1994) pointed out, even the most recent adult education theorist, Mezirow "has not yet examined his more comprehensive theory from the learner's perspective" (p. 63). Furthermore, a recent review of the literature reveals only one study (Weston, 1993) that looks at the classroom experience from both the student's and the teacher's view, but again this study focused on 8 year olds and not adult learners. Therefore, a study of the adult student's classroom experience from the standpoint of both the student and the instructor seemed in order.

Research Design and Methods

Due to the exploratory nature of this research a naturalistic case study design was considered most appropriate. For convenience, the group utilized was a cohort of 12 adult students enrolled in an undergraduate degree completion program in the behavioral sciences for which the researcher was a coordinating faculty member.

The data for this study were obtained through interviews with the students as to their perceptions of what was occurring in class, what they were learning, and what was important to them. Three specific courses and three different teachers in this program were used to make the study longitudinal and comparative. In addition, the teachers for each of these courses were interviewed to obtain their perception of what was occurring in the classroom and what they perceived the students were learning. These sets of interviews were then compared to see what common or diverse perceptions were revealed by both teachers and students. In order to provide additional insights into the students and how those students approached the classroom experience, the researcher also taught classes for this cohort. Student journals.and assignments, teacher evaluations, and various personality and learning style inventories were also collected on these participants, but, in fact, they proved to be less revealing than the interviews.

Findings and Interpretation of Results

From analyzing the interviews, certain categories of "important experiences" emerged, including but not necessarily in this order: 1) the content or subject matter of the courses; 2) group relationships; 3) individual/ personal issues; 4) the teacher; 5) the context; 6) learning; and 7) change. In order of importance, the areas that were perceived by the students as most important to their classroom experience and to their learning were 1) their relationship to the teacher, 2) their relationship to the other students in the cohort, and 3) their own personal life issues or concerns. One of the most intriguing findings was that the students viewed the subject matter of the courses as least important to their learning experience.

The teachers similarly perceived the relationship that they developed with their students and that the students developed with each other as important and essential to encouraging growth and change in their students, both individually and as a group. The teachers also found that they were learning along with the students.

Student Relationship with Teacher

The student relationship with the teacher was viewed as of primary importance to learning, but could be either positive or negative. Coincidently, Weston (1993) also found this to be true with younger learners. The students had a positive reaction to teachers who were perceived to be approachable and open to establishing a relationship with their students. In addition, teachers who reported to the researcher that they valued their students and believed in their students' ability to succeed in school were also viewed positively. A student's past experience with school, teachers and styles of teaching also had an effect on the reaction to and perception of the teachers in this study. Since many of the students previously had a negative experience with traditional schooling, they viewed teachers who used the non-traditional approach more positively, and, inversely, instructors who used the traditional lecture method were viewed less favorably.

Student Relationship to Group

Interaction with other learners in their cohort group was seen as a valuable part of the students' learning. Students appreciated the wide range of life-experiences, insights and perspectives that other students brought to class, and students seemed to value this input as adding a richness to their own learning. Not only was the sharing of life-experiences important, but the group also was viewed by the students as being very accepting and supportive and as providing a safe place to risk new behaviors. However, some of the students found that too much sharing became counterproductive and could detract from learning when too many students wanted to share simultaneously or would repeat viewpoints or experiences shared previously. The value placed on the group, however, could have been unduly influenced by the experience based format of the program coupled with a curriculum that focused on human behavior.

Students' Individual/Personal Issues

Not only did students see the teacher and the other students as valuable to their learning, but they also saw as contributing factors 1) their self-value as learners with their own life-experiences, and 2) their motivation to learn. The support of their teachers and the other students in the group helped students recognize their own value.

Outside issues and personal problems contributed either negatively or positively to individual student learning. On the positive side, students who were encouraged and supported by significant others outside of class and who could relate their learning to their own life situations saw the interconnection and application aspects as beneficial to their learning. And, as might be expected, other students who did not receive such support or had excessive demands placed on them by work or family found it difficult to focus on learning. However, and perhaps most importantly, all of the students recognized that without their individual desire and motivation to learn that nothing would have been learned.

Students' View on Content or Subject Matter

Across all students and all three of the courses under study, the students were less concerned about the formal course content than they were about their relationships in the classroom. Why this may have been the case may be partly understood by considering the specific course topics (all involving human communication behavior) and the suggested instructional format (reflective application of theory to life-experience). Many of the students expressed the view that they felt they already knew the material from their life-experience and consequently did not have a need to know (Knowles, 1984). The students did, however, recognize that the course concepts reinforced their previous beliefs and that they had become more adept at applying these concepts.

An external factor may also have been involved in the students' focusing primarily on classroom relationships. Since the content area of each of the three courses in the study dealt significantly with some aspect of human relationships, this would be a natural focal point. Such a natural focal point, however, would be expected to raise the level of importance of course content, not lower it.

Teacher Perspective

When asked what part or parts of the educational experience were more meaningful or important to the teachers, their unanimous response was the students. What these teachers found most rewarding was the joy of watching their students grow and change. They enjoyed the interaction with the students and liked to watch how each student and the group as a whole were changing in their levels of awareness and in their self-confidence. The teachers strongly valued their relationship with their students, and also valued the relationships that were established among the group members. Also, the teachers, in their role as facilitators, had objectives for student learning other than the specific content. These objectives were to increase student awareness of human behavior and to foster critical thinking in regard to that behavior. Although the teachers also felt that they were learning along with their students, they were able to see changes in their students but were unable to recognize any changes in themselves. The most interesting finding about the teachers was their strong desire to share their teaching experiences. All of them lamented the fact that they had very few opportunities to discuss with their peers their classroom experiences.

Impact on Learning and Teaching

Since one of the general assumptions of education is that some kind of cognitive change or growth will occur, it was surprising that the students in this study instead consistently mentioned the emotional aspects of their learning and made very little mention of any specific concepts that were learned. Although the students did perceive cognitive changes in their awareness of and ability to analyze human behavior, most of the changes that the students reported were described in terms of emotion, suggesting that the affective component of learning was dominant. In general, changes in cognition seemed to be inextricably intertwined with the affective elements. This would suggest that both the affective as well as the cognitive aspects of learning need to considered in planning an educational experience.

Conclusions and Implications

As this was a case study, generalization was not the intent of this research. However, the implications that this study has for the adult educator suggest a number of possibilities for further research and practice. First and foremost is the need for more research from the students' perspective. This need should be apparent from the counter-intuitive findings (emotions count more than cognition) of this study. Secondly, the role of the student-teacher relationship needs to be more fully examined. To encourage and best utilize this relationship, adult educators need perhaps to be more focused on becoming a fellow learner with adult students. Third, the role emotion has on the teaching/learning experience needs to be examined further. Recognizing the impact emotion has on learning and helping students deal with the emotional aspects of learning seems to be a vital area for encouraging student growth and change. This could include as well the impact of the adult student's life situations on learning. Fourth, the impact of the cohort or group on individual student learning needs to be examined more fully. In particular, the educational use of inter-personal relationships within the classroom needs to be considered. Fifth, and finally, it seems a reasonable suggestion that reflecting, questioning and sharing teaching experiences seems to be a possible avenue for future faculty development. Not only does taking the student's perspective into consideration contribute to faculty development, but paying attention to the relationship and interactions that occur in the classroom and the impact they have on teaching and learning would provide valuable insights into the whole educational process. By gaining a better understanding of what is being learned and its importance as perceived by the students, educators can design curriculum and classroom activities that would enhance the learning of their students.

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Natalie Manbeck, Assistant Professor
Applied Behavioral Sciences Department
National-Louis University
2840 Sheridan Road
Evanston, IL 60201

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MULTIFRAME LEADERSHIP IN MULTIRACIAL ORGANIZATIONS

Larry G. Martin, Ph.D.

Abstract

Race and ethnicity are often acknowledged by managers and administrators to be important considerations in their efforts to lead multiracial organizations. A multiple perspective approach to the analysis of complex organizational problems involving diversity offers a more effective alternative to leadership than a single leadership perspective. A case analysis approach is used to provide an in-depth analysis of a leader's actions to address diversity problems within a multiracial organization and to identify the extent to which the leader utilized a multiframe approach to leadership.

Introduction

Multiracial organizations are different from monoracial organizations in the sense that the proportion of race and ethnic minorities is large enough to significantly influence the decisions, practices, policies, and culture of the organization. Race as a social construct is often acknowledged by managers and administrators to be a primary consideration in their efforts to provide leadership to multiracial organizations. However, the theoretical literature on leadership and leadership development has not kept pace with the changing racial demographics of many organizations and the effects these may have on the most appropriate approaches to leadership. As minorities increase their proportional representation in organizations as staff, clients, or leaders/managers there is the potential for increased incidents of race/ethnicity related issues and problems. Race/ethnicity concerns include the following: interpersonal conflict, allegations of racism, law suits alleging racial discrimination, low morale among all employees, high employee turnover among minorities, low rates of professional advancement among minorities, loss of market share for niche markets serving the cultural preferences of minorities, and others.

These concerns can be either avoided or effectively ameliorated via the provision of appropriate leadership. However, "appropriate" leadership is often relative and contingent upon the underlying philosophical assumptions and perspectives of the influential actors within the context of problem situations. A multiple perspective approach to the analysis of complex organizational problems involving diversity offers a more effective alternative to leadership problems and issues than the more traditional practice of adopting a single leadership perspective. This paper draws on Burrell and Morgan's (1979) framework of sociological paradigms to identify the underlying assumptions and beliefs that inform four leadership perspectives: bureaucratic-managerial, symbolic/constructivist, transformational, conflict/political. These perspectives are then applied via a case analysis to a race/ethnicity related leadership problem that occurred within a multiracial organization.

Race and Organizational Leadership

"Race" is the categorization of people based on apparent similarities of physical attributes, e.g., form of hair, color of skin and eyes, stature, bodily proportions, etc. (Goldberg, 1993). Although there are few significant biological differences among people that would warrant differentiation into racial categories, the differential treatment based solely on racial demarcation is endemic to America's socio-cultural fabric and heritage. Several issues and trends suggest that race and ethnicity are pivitol leadership variables for many organizations now and in the future.

First, demographers have determined that modern society is apparently undergoing a historic transition from a predominately White society rooted in Western culture to a global society composed of diverse racial and ethnic minorities (O'Hare, 1993). According to the latest Census Bureau projections, by the 21st century today's racial and ethnic minorities who now comprise about twenty-five percent of the U.S. population will comprise nearly one-half of all Americans. In the next century, African Americans, Asians, and Latinos will outnumber Whites in the U.S. More importantly, the rapid growth in the number of minorities has been marked by an increasing diversity in terms of language differences, and cultural beliefs and practices within these population groups as new immigrant groups from the 1980s (such as Vietnamese, Cambodians, Dominicans, and Nicaraguans) have joined earlier immigrant groups of Mexican Americans, Cuban Americans, Chinese Americans, and Japanese (O'Hare, 1993). Also, by 2010, Hispanics are expected to supplant African Americans as the nation's largest minority group. By 2005 the labor force will be comprised of about five percent fewer White males and an equal percentage of more minorities: White males (38%), White females (35%), African-Americans (12%), Hispanics (11%), and Other (4%). Correspondingly, the U.S. labor pool of appropriately skilled workers is expanding at a slower pace than the demand for their labor, thereby creating more intense competition for talent.

Second, the significant increase in the populations of people of color also effects "market place" demands. Although poverty rates for African Americans and Hispanics remain unacceptably high, especially in comparison to the rates of Whites and Asians, the African American and Hispanic middle classes have grown tremendously during the past two decades (Donn, 1992). The Bureau of Labor Statistics reported that in 1989-90 the typical African-American household spent $18,586 (about $172 billion) and Hispanic households spent an average of $23,432 (about $141 billion). When combined with the spending power of Asian Americans, minorities spent about $600 billion in 1992 and they are expected to account for 30 percent of the U.S. economy by the year 2000 (Mc Carroll, 1993).

The increased spending power of minority consumers is radically reshaping the way major corporations view and relate to the "typical" American consumer. The trend is toward "Micromarketing" where corporations seek to target market their products and services to specific market segments and away from "Macromarketing" where consumer preferences have been generalized. In this regard, major corporations (e.g., Pepsico, K-Mart and J.C. Penny and others) have launched strategic efforts (e.g., recruiting minority marketing experts, developing products and services for specific groups, marketing specific products of special interest to particular groups, conducting "ethnic marketing" campaigns, etc.) to attract minority consumers (Mc Carroll, 1993). Nearly half of all Fortune 1000 companies have some sort of ethnic-marketing campaign and in 1992 these companies spent over $500 million on ads and promotions to reach minority consumers. A culturally sensitive, diverse work force enables organizations to better understand and serve these diverse customers: consumers, clients, students, patients, victims, constituents, parishioners, or others.

Third, as a historically racially segregated society, most Americans have not sufficiently developed interpersonal relationship skills to address race/ethnicity problems that are inevitable in integrated organizational settings. For example, several sociological studies during the twentieth century have found that visual differences in physical color are less important than are the differences thought to underlie these colorations e.g., differences in attitudes, beliefs, and social states (Davis and Proctor, 1989). Color and race have had more than any other ascribed status, a preeminent influence on an individual's societal worth. In addition, race or ethnicity brings with it certain expectations, privileges, responsibilities, and limitations. These influence how a person is responded to by and , in turn, perceives the larger society. Studies of race and interpersonal relations have shown that many Whites avoid direct discussion of race, especially with minority individuals, and minimize the salience of race in such relationships (Davis and Proctor, 1989). However, minority individuals view race as critical to their personal and social identities and view the minimization (or denial) of race as problematic. Also, leaders and professional helpers often deny awareness of, or feign blindness to, their followers' (or clients') race, maintaining that they strive to treat minority followers (and clients) like "any other" follower/client (Davis and Proctor, 1989). The problem with this logic is that the "any other" follower/client is usually "White" and provides an inappropriate reference point for dealing with minority follower/clients.

Fourth, more effective leadership is an essential element in the formula for managing multi-racial organizations. Davis and Proctor (1989) investigated the literature on race and group leadership. They found: a) the race of individuals who lead groups is believed to be a critical influence on group processes and outcomes, b) racially heterogeneous groups are believed to be more difficult to lead because they heighten leader tensions and anxieties, and c) racially dissimilar group leaders experience member resistance, tension, hostility, and a general lack of trust from followers, and they are perceived by followers as being more threatening, less positive, and potentially more punitive than same-race group leaders. Effective leadership in multiracial organizations suggests that individuals who have learned to function in diverse situations tend to develop superior cross-cultural communication skills, become better leaders, and develop better skills at giving and receiving feedback. Increasingly, good management is dependant on effectively working with other people by understanding and appreciating differences in values and perspectives as well as simple differences of opinion (Morrison, 1992).

Research Question

One question helped to organize this analysis: to what extent did the administrator/leader in the case utilize multiframe leadership in addressing race-related issues/problems in this multiracial organization?

Methodology

The primary methology informing the development of this theoretical perspective of leadership was a descriptive case study of race/ethnicity problems and issues within a multiracial organization. Due to the author's status as an outsider to the target organization the primary data collection strategy was that of "document examination" (Caudle, 1994). Several document sources were obtained and analyzed: published newspaper accounts, internal memos, internal investigatory reports, and cultural diversity training curricula and participants' packets. The types of data generated from these documents are consistent with goals of the study, i.e., to provide an indepth analysis of an organizational member's actions and the types of policies and guidelines issued by the organization under study (Caudle, 1994).

Conceptual Framework

Several scholars of leadership have advocated the appropriateness of utilizing multiple ontological and epistemological perspectices in reflecting on and analyzing issues of organizational leadership and diversity (Bolman and Deal, 1991; Reitzug, and Cornett, 1991, and others). This approach allows the leader to deepen his/her understanding and sinsitivity to aspects of such issues that might be overlooked when only a single perspective is considered. This multiframe theoretical literature also suggests that leaders/managers often have a dominant perspective from which they view all organizational problems. As organizations experience more race/ethnic diversity, these single-frame perspectives become increasingly problematic as appropriate ways to view organizational issues and problems.

Burell and Morgan (1979) developed a sociological framework that identified four categories of epistemological perspectives that they placed on two axes: objective/subjective, and social regulation/radical change. The resulting prespectives were: structural functionalist, interpretivist, radical structuralist, and radical humanist. These sociological perspectives are manifested in four leadership approaches: bureaucratic-managerial, symbolic/constructivist, transformational, and conflict/poltical.

Structural Functionalism

The functionalist paradigm is the dominant framework for the study of organizations. It is chiefly concerned with social regulation and control, i.e., regulating and maintaining the current social order (Burrell and Morgan, 1979). It assumes the social world is composed of relatively concrete empirical artifacts and relationships, and elements of social reality can be identified, studied and measured through objective approaches derived from the natural sciences.

The bureaucratic-managerial model of leadership grows out of the perspectives produced in the functionalist paradigm. The leader's role is to determine how tasks can be accomplished most effectively and efficiently within a social order and structure that is predetermined and inexorable. The practice of leadrship is considered to be value-free and objective. Appropriate leadership can be prescribed via the standardized application of rational, context-free, formally-derived knowledge to a variety of problems and issues (Reitzug, 1994).

Interpretivism

The interpretive paradigm views organizations are social constructs. They represent the subjective construction of individual human beings. Through the development and use of common language and the interactions of everyday life, people create and sustain a social world of intersubjectively shared meaning. It attempts to understand the manner in which the organizational world is constructed by the actors involved, i.e., via phenomenological studies. Multiple realities characterize organizations as people attempt to make sense of their situations. It does not seek change, only to understand the basis and source of human reality and consciousness.

The symbolic leadership framework finds its base in the interpretipist paradigm. The symoblic leader views humans as embodied, traditional, historical, and embedded creatures. People are located in a specific history, tradition, and set of circumstances which effect their ways of seeing and options for acting. This tradition provides meaning and a sense of place. The symbolic leader develops a cogent understanding of the multiple realities and shared meanings present in the organization. Interpretative dialogue such as, the telling and re-telling of narratives and stories of human lives, allows leaders to provide the organization with its history, its unique place in the course of human events, and its significance in the world order. Symbolic leaders strive for insight and understanding of contextually-specific situations with a recognition that multiple contingency solutions exist (Reitzug, 1994).

Radical Humanist

The radical humanist paradigm shares with the interpretivists a focus on subjective reality but differs in its focus on radical change. It is committed to a view of society which emphasizes the importance of transcending the limitations of existing social arrangements. Human consciousness is dominated by the ideological superstructures with which they interact, and that these drive a cognitive wedge between people and their true consciousness. This wedge of 'alienation' or 'false consciousness', inhibits or prevents true human fulfilment. Society is anti-human and it is concerned to articulate ways in which human beings can transcend the spiritual bonds and fetters which tie them into existing social patterns and thus realize their full potential.

The transformative leadership framework is most closely affiliated with the radical humanist paradigm. It argues that leaders should engage in dialogue with followers, but from higher levels of morality; in the enmeshing of goals and values both leaders and followers are raised to more principled judgment. It suggests that leaders should engage in critical analysis by reflecting upon institutional arrangements, to reveal the 'taken-for-granted' features of institutional life, and to allow for commentary on the ways and means that the institution either restrains or promotes human agency. Leaders are involved in the creation of new realities and visions. Their role is to convince followers that the current realities are not cast in concrete but can be changed for the better while still providing a sense of meaningfulness.

Radical Structuralist

The radical structuralist paradigm seeks radical social change from an objectivist standpoint. It focuses upon structural relationships within a realist social world. Advocates of this perspective argue that radical change is built into the very nature and structure of contemporary society. Contemporary society is characterized by fundamental conflicts which generate radical change through political and economic crises. Human emancipation from the social structures in which they live is brought about through conflict and change.

The leader as politician framework views organizations as political arenas that house a complex variety of individuals and interest groups that must be managed by leaders. Individuals and interest groups differ in their values, preferences, beliefs, information, and perceptions of reality. Such differences are usually enduring and change slowly if at all. It argues that all events are value-laden (Gibson , 1986 in Reitzug, 1994), and organizational decisions involve the exercise of power by one individual or group over another. Policies and practices are frequently taken-for-granted however, they differentially effect various groups (Reitzug, 1994). Organizational goals and decisions emerge from ongoing processes of bargaining, negotiation, and jockeying for position among individuals and groups. Because of scarce resources and enduring differences, power and conflict are central features of organizational life. The leader as politician's goal is to free organizational members from sources of domination, alienation, exploitation, and repression by critiquing the existing social structure with the intent of changing it (Gioia and Pitre, 1990; in Reitzug, 1994).

Case: Racism in the Cream City Police Department

The Setting

The Cream City Police Department (CCPD) is located in Cream City, which is a Midwestern city of 630,000 people, 34 percent of whom are minorities. The department's mission is to enhance the quality of life in the city by working cooperatively with the public to enforce the law, preserve the peace, reduce the fear of crime, and provide for a safe environment. The department is organized as a professional bureaucracy. That is, its operating core is very large relative to its other structural parts, there are few levels between the strategic apex and officers; control is provided mainly by the professional indoctrination of their members; and the support staff exists to serve the officers, who carry out the primary responsibilities of the department (Bolman and Deal, 1991). The strategic apex is comprised of the Fire and Police Commission (which is appointed by the mayor and is responsible for hiring officers), the Chief of Police, and district commanders.

During the past three decades, the department has had only three individuals to serve as the Chief of Police. Author Lewis served in the position for twenty three years before retiring due to illness. An interim Chief served 18 months before a national search resulted in the hiring of David Garcia in 1989. Chief Garcia is officially listed as Hispanic, although he is of Polish/Mexican extraction. He came to Cream City after about ten years of successful service in another Midwestern city. He was attracted to this position because he saw it as an opportunity to put into practice his philosophy of Community Oriented policing, i.e., a policy initiative that broadens the police mandate beyond a narrow focus on fighting crime to include efforts that also address the fear of crime, social and physical disorder and neighborhood decay which are believed to correlate highly with crime. During his first years as Chief he developed an infrastructure for making community policing both a department-wide philosophy and the corporate strategy of the CCPD. For example, in 1991 he received an external grant to fund community conferences to address community policing in Cream City. Four forums were organized and were attended by block watch captains, city counsel members and department heads, Police Department members, and representatives of various community based agencies. However, his efforts to pursue his vision were often frustrated by internal strife born of a history of alleged racism in the department.

When Chief Garcia arrived, he discovered that police hiring was regulated by Federal court decrees from the mid-1970s (e.g., requiring that 2 of every 5 officers hired be a minority). These pacts stemmed from race and sex discrimination lawsuits (many of them were filed by the Minority Officer's League (MOL) to be discussed below) and resulted in agreements to integrate police recruit classes with women and minorities. Prior to the lawsuits, the number of minority officers was kept secret. Chief Lewis disclosed the number in 1973 only after being threatened with the loss of federal anti-crime funds. Among 2,133 officers in the department, 59 were African American, 10 were Hispanic, and 6 were Native American. Minority representation was 3.5 percent at a time when minorities represented 28 percent of the city's population.

After two decades of court mandated hiring, and particularly under the leadership of Chief Garcia, the number of minority offers has significantly increased. In 1992 that number stood at 387 (20.3% of the force): 259 were African American, 100 were Hispanic, 28 were Native American, and 2 were Asian. Chief Garcia has observed in a Cream City newspaper report that the credit for significantly increasing the number of minorities on the force could be attributed to the dedicated efforts of the personnel assigned to the department' s recruiting section. He said, "The goal is for the department to mirror the community we serve. For it is only through a greater representation of all segments of our community that a truly great department will become an even better one."

However, since his arrival, racial and ethnic strife have sharply divided the department along racial lines and significantly reduced the morale of the force. The Minority Officer's League (MOL) was organized when the department was under the stewardship of Chief Lewis. Its goal was to fight discrimination within the department and to seek the hiring and promotion of more minorities. In 1992 its ranks had grown to about 200 African American officers. In 1991, White male officers who were frustrated over departmental hiring and promotional actions involving race, formed an organization: Law Enforcement Officers Concerned About Reverse Discrimination (LEOCARD). The purpose of the group is to assure that the promotional process is fair and consistent, and to the extent possible, ensure the promotions of the best qualified persons regardless of race or gender. It is within this

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context that Chief Garcia confronted two critical incidents involving race and ethnicity. [Due to space limitations, copies of detailed summaries of the critical incidents will be distributed at the conference.]

Discussion

During the first incident involving two White officers who responded inappropriately to a citizen's call for assistance it could be argued that Chief Garcia responded largely from an interpretivist/symbolic frame of reference. For example, he did commission a panel to "investigate" the charges of racism in the department which symbolically represents to the community that he is concerned. He also supported the firing of the White officers which politically and symbolically aligned him with the minority community and African American officers in opposition to many in the White community and the position of the Cream City Police Union. However, given the limited scope of the panel's investigation and the minimum changes it proposed, I believe the actions of Chief Garcia more strongly support a functionalist/ bureaucratic-managerial model of leadership to address the issue.

The inappropriateness of this single-frame perspective was evidenced in the fact that the second critical incident occurred and again embroiled the department in controversy. In his response to the MOL's charges of racism within the department, Chief Garcia demonstrated elements of a multiframe approach to address the issue. First, from a functionalist perspective he recognized and used the chain of command structure to communicate with all the parties involved; utilized his authority to "order" the partitioning officers to "hear" how their concerns will be addressed; and he utilized his authority to "order" all officers to submit "Matter Of" reports to the Board of Inquiry. Second, from an interpretivist/symbolic perspective he commissioned a Board of Inquiry and gave it authority to probe deeply into the department's practices by gathering both quantitative and qualitative evidence of racism; by talking directly to the officers, both minority and White, and those at different levels of the department the Board could gain a more subjective view of the department's operations. Third, the board's recommendations suggested a need for both a paradigm shift in both how officers "think" about and perceive each other (i.e., the radical humanist perspective is evident in the Chief's support of long-term diversity training and other training initiatives) and the structures that govern the use of power in the department (i.e., the radical structuralist perspective is evident in the radical changes proposed in existing practice and may help to alleviate some concerns of minorities in the department).

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Larry G. Martin, Associate Professor, Department of Administrative Leadership, University of Wisconsin-Milwaukee, P.O. Box 413, Milwaukee, WI 53201

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WELFARE REFORM: INTEGRATED LITERACY/OCCUPATIONAL SKILLS PROGRAMS FOR LOW-LITERATE CLIENTS OF WELFARE

Larry G. Martin, Ph.D.

Abstract

With the intention of providing a system of incentives and disincentives to force welfare recipients to exercise personal responsibility via acquiring and keeping a job, in August, 1996 Congress passed legislation that promises to overhaul the federal system of welfare that has been in place for over 60 years. This paper draws on insights gained from Wisconsin's experimentation with welfare reform, the literature on the characteristics of welfare recipients, and the literature on designing integrated literacy/occupational skills programs to suggest how literacy programs can be more effectively designed to meet the learning needs of welfare recipients.

Introduction

In August, 1996 the U.S. Congress passed, and President Clinton has indicated his intentions to sign into law, welfare reform legislation that promises to overhaul the federal system of welfare that has been in place for over 60 years. It is widely acknowledged by social scientists, health and human services employees, politicians, the general public, and many welfare recipients themselves, that the current system, i.e., Aid for Families with Dependent Children (AFDC) has been a failure of tremendous magnitude. This system has provided a guarantee of cash assistance to all poor families with children. However, critics of the system argue that it has inadvertently provided incentives, e.g., food stamps, increased provisions for additional births, a guaranteed check, and other benefits, that encourage dependence on government subsidies to the detriment of personal responsibility, and that the bureaucratic red tape of federal government assistance produced an inefficient system that wasted taxpayer dollars.

With the intent of providing a system of incentives and disincentives to force welfare recipients to exercise personal responsibility via acquiring and keeping a job, the new legislation passes control over the welfare system to the states. Using block grants of federal money, states will now be primarily responsible for designing their own replacements for current welfare programs with the goal of unsubsidized work for recipients. Cash assistance will be limited to a total of five years in a lifetime and able-bodied adults will be required to work within two years. States could provide hardship exemptions for up to 20% of recipients (Aukofer, 1996). However, as states attempt to implement programs under the new legislation they will likely discover that the literacy levels, occupational knowledge, and work experiences, of a substantial proportion of welfare recipients are incompatible with the knowledge requirements of the jobs for which they are being targeted.

Wisconsin is among several states at the forefront of welfare reform. Its experiences with the reform effort suggest that the new initiatives being launched nationally will have the effect of shifting the focus of educational programs that target welfare recipients. Under AFDC, recipients were encouraged to enroll in ABE, GED, and postsecondary degree-oriented programs in order to acquire the literacy skills required to obtain a job. However, during the new welfare-to-work initiative in Wisconsin, state-level JOBS (i.e., Job Opportunities and Basic Skills) studies found that "remedial education has the lowest successful completion rate" of any of the JOBS program components (Jobs Annual Report - State of Wisconsin, 1994). Consequently, the employment counselors assigned the responsibility of assisting the employment efforts of welfare recipients have decided that traditional literacy programs are a low priority for their clients. Currently enrolled students are being directed to withdraw their participation and interested welfare clients are being denied approval to participate. Welfare recipients are directed to participate in learning programs, e.g., Job Assessment, Job-Readiness/Motivation Training, Job Skills Training, Driver Education, Counseling, On-the-Job Training, Employment Search, Job Development, and others that more effectively assist them in meeting the employment requirements of local employers.

The demands for employment relevance have forced literacy practitioners to reassess the meaningfulness of traditional degree programs for welfare recipients who have only two years to become competent employees. Consequently, several literacy providers have shifted from long-term degree oriented efforts to build the general literacy and job readiness skills of welfare recipients, to the development of short-term educational programs that integrate literacy and occupational-skills training designed to assist them in the immediate acquisition of jobs. The results of a multi-site demonstration project in San Jose, California suggest that this functional context approach to literacy provision is a more effective means to teach basic literacy to welfare recipients than academically oriented programs (Cohen, 1994). This paper draws on insights gained from Wisconsin's experimentation with welfare reform, the literature on the characteristics of welfare recipients, and the literature on the design of integrated literacy/occupational skills programs to suggest how literacy programs can be more effectively designed to meet the learning needs of welfare recipients. It is organized in several sections: the Wisconsin experience with welfare-to-work via W-2, characteristics of welfare recipients, characteristics of integrated literacy/occupational skills programs, and inclusive framework of stakeholders.

The Wisconsin Experience With Welfare-to-Work Via W-2

Proposing a dramatic shift in public policy in the provisions provided to welfare recipients, Wisconsin Works (W-2) is the nation's first statewide program that replaces Aid to Families With Dependent Children (AFDC) with work requirements. Like the new federal initiative, overall participation in the full range of W-2 is limited to five years. Although currently pending federal approval of a series of wavers from current federal welfare law, it is estimated that W-2 will affect about 53,000 poor women and their children in Wisconsin who receive AFDC. Although it will not be fully in place until September 1997, parts of the program have already been implemented. When fully enacted, W-2 is designed to provide an array of employment opportunities and services to welfare recipients. Participants will be assigned a financial and employment planner (not a case manager) who would assist them in finding the best job possible. Some would receive state-sponsored training. Eligibility extends to all families with children and incomes up to 115% of the federal poverty level (i.e., $12,980 of annual income for a family of three) and assets up to $2,500—excluding residence and vehicles (Johnson-Elie, 1996).

Participants in W-2 would then be placed in one of four categories of employment depending on their readiness for work and referred to employers through job centers, or job brokers. The work categories include: a) unsubsidized employment—where participants are paid market wages for 40 hours-a-week of work; b) trial jobs—in which participants are paid market wages for 40 hours-a-week of work. However, W-2 would pay up to $300 a month in training subsidies to employers and participation in this category is limited to 24 months, and 3-6 months per job; c) community service jobs—participants will receive a $555-a month grant for 30 hours-a-week of work and 10 hours-a-week of classes or training. Participation is limited to 24 months and 6-9 months per job; d) transitional placements—participants receive a $518-a-month grant for 28 hours-a-week of work and 12 hours-a-week of classes or training. Participation is limited to 24 months. Child care subsidies will be provided through vouchers for all families with children younger than 13, incomes below 165% of the federal poverty level and assets up to $2,500. All recipients would pay part of the costs for child care, however, the amounts will vary depending on the costs and family income. Co-payments would start at 7.5% of the cost of child care. Health Care coverage will be provided through health maintenance organizations for all working families with incomes below 165% of poverty and assets up to $2,500 only if employers would pick up less than half of family medical costs. All participants would pay $20 a month or more in premiums, depending on family size and income. Other benefits include food stamps, i.e., depending on income and family size; earned income tax credit, i.e., for workers in unsubsidized and trial jobs; and small loans for work-related expenses, to be paid back in cash or volunteer work (Johnson-Elie, 1996).

Another major component of W-2 are Job Centers (i.e., one stop centers which provide a array of services in one location) that have been created to facilitate transitioning welfare recipients through training into jobs. All welfare recipients are required to enroll in these centers. The services provided are designed to put welfare recipients to work, immediately. Job seekers spend six to eight weeks going through the center training process, which includes case management, orientation, assessment, job counseling, career planning, support services, basic skills training, and job preparation. The centers assist all job seekers, but about three-fourths are welfare recipients. There is strong emphasis in all programs on teaching "soft skills," e.g., coming to work on time, getting along with co-workers, having math skills and life skills. Job seekers will be readied for movement into regular employment through workshops, training courses and practice job options in the community job service structure.

Providing a complex array of social, health, and educational services to welfare recipients, Wisconsin's welfare reform plan ushers in a new era of literacy programming. However, the plan's two year window of opportunity for all welfare recipients to become job-ready demonstrates either a lack of knowledge of the situational context and life circumstances of the welfare recipient population, or a lack of compassion and resolve to commit the economic resources necessary for many recipients to become self sufficient. The two-year time frame has become problematic as Wisconsin's literacy practitioners have attempted to collaborate with social service agencies, the PIC, employers, and others to design integrated literacy/occupational skills programs that meet the diverse learning needs of welfare recipients.

Characteristics of Welfare Recipients

Welfare recipients are typically described via deficit terminology that directs attention to shortcomings in their character, life experiences, abilities, achievements, and/or personal life styles. The act of receiving welfare has become stigmatized and individuals identified as recipients are labeled as social deviants regardless of other redeeming attributes. There is considerable diversity within this population. Therefore, in interpreting statistical data on welfare recipients, programmers should be careful not to judge all recipients as characteristic of the norm.

Demographic Characteristics

Nationally, it is estimated that the current number of recipients of Aid to Families with Dependent Children hover between 14 and 15 million (NIL, 1994). Two-thirds of this number are children. In terms of age, the 4.6 million parents on AFDC are a young population: more than 50% are under 30, and about eight percent are under twenty, i.e., teenagers. However, about 42% of all single women currently receiving AFDC originally gave birth as teenagers (Cohen, 1994). Recipients represent diverse racial groups: 39% are African-American, 38 % are White, and 17% are Hispanic. Only a very small percentage of AFDC recipients, about 15%, receive continuous assistance for eight or more years. Most recipients are on and off the rolls for briefer spells (i.e., discrete periods of continuous receipt of AFDC). Approximately two-thirds of welfare recipients collect cash assistance for less than 2 years at a spell. About 50% of this population return at some point over the next five years, during another period of unemployment or hard times.

Educational Attainment and Skills

As a group, welfare recipients have significantly lower educational attainment and achievement than the general adult population. Cohen (1994) suggested that nearly 50% of welfare recipients have less than a high school diploma, as compared with 27% of the general adult population. In a study of the literacy skills of 106 randomly selected welfare recipients in Arkansas, Marsh II et.al (1990) differentiated three levels of literacy within the sample: 36% of the sample possessed "advanced literacy," i.e., functioning at nearly the eleventh-grade level in both reading and writing skills, and possessed average cognitive ability; 17% of the sample were functionally literate, but were below average on cognitive ability; and 47% were functionally illiterate and were significantly below average on cognitive ability.

The findings by Marsh II et al (1990) were corroborated by Zill et al. (1991; cited in Cohen, 1994) who pointed out that there is considerable diversity within the population of welfare mothers in terms of literacy and employment experience. Nearly one quarter have cognitive achievement scores that are average or above, and 20% have at least two years of work experience in the previous five years. Therefore they are considered to "job ready." Those in the bottom half have extremely low literacy skills and meager employment skills that, when combined with feelings of helplessness and hopelessness, pose a very different challenge to education and employment programs. Also, Zill et al. (1991; cited in Cohen, 1994) observed that women who are long-term welfare recipients have lower cognitive achievement scores, less education, and somewhat lower self-esteem than short-term recipients. In addition, many welfare mothers suffer from conditions such as high levels of learning disability, poor physical health, depression, substance abuse, and low self-esteem, which can all pose severe barriers to success in education and employment programs.

The 1993 National Adult Literacy Survey (NALS) also sheds some insight into the literacy proficiencies of welfare recipients. Although it did not address the question of welfare specifically, it did ask respondents if they received food stamps. It found that 27 to 31 percent of respondents in the two lowest levels, (i.e., levels 1 and 2) on each of the three literacy scales, (i.e., prose, document, and quantitative literacy) reported receiving food stamps compared to only 4 percent of respondents in the two highest levels (i.e. levels 4 and 5). The NALS also demonstrated a similar connection between literacy and poverty and employment. Nearly half (41 to 44 percent) of all adults in the lowest level on each literacy scale were living in poverty, compared with only 4 to 8 percent of those in the two highest proficiency levels. In terms of employment, on each of the literacy scales, more than half of the adults who demonstrated proficiencies in Level 1 were out of the labor force, i.e., not employed and not looking for work, compared with only 10 to 18 percent of the adults performing in each of the two highest levels.

The above literature suggests that many welfare recipients face numerous barriers to obtaining appropriate literacy skills. As a result of prior school experiences many may have low self-esteem and little confidence in their capacity to learn. As parents enrolled in adult literacy programs, they will likely be faced with competing demands on their time and attention. Cohen (1994) suggest that they also experience up to four times as many life events, e.g., such as loss of housing due to fire or eviction, family illness, unsafe housing conditions, domestic violence and neighborhood crime and violence requiring change and readjustment than other individuals. These events upset family stability and often interfere with efforts to persist in adult literacy programs. However, having survived poverty, stigmatization, and family and community crisis situations, the great majority of them have the fortitude and strength of character to persist in learning programs designed to address their learning needs.

Characteristics of Integrated Literacy/Occupational Skills Programs

Like Wisconsin's literacy practitioners, an increasing number of literacy providers have turned to integrating literacy and occupational skills training in an attempt to improve literacy instruction, knowledge retention, and students' motivation (Cohen, 1994). These programs attempt to integrate basic skills training with functionally meaningful content. In this way, students acquire basic skills and simultaneously apply them in a functional way. For example, reading and mathematics skills can be acquired while they are being applied to learn content knowledge applicable to real life situations. Job-related instruction gives learners contact with and feedback about job literacy demands while introducing tasks needed to perform on the job. Participants learn new materials more efficiently as they use knowledge of their jobs to develop literacy skills. Education is made more meaningful as it elicits greater participation from learners who need to see the relevance of what they are learning (Keeley, 1991).

In response to W-2, literacy practitioners have begun to utilize this functional context approach to design an array of specific programs for targeted welfare recipients. The programs are typically located in Job Centers, community agencies, and literacy centers. They attempt to closely simulate the targeted job setting and integrates basic skills education and job skills training. Occupations are targeted that have a demonstrated lack of workers and only twelve to twenty clients are allowed to participate in each program. The programs range from six to eighteen weeks in duration. They are typically designed by administrators in consultation with potential employers, social services representatives, and curriculum planners. While this approach has apparently been successful with welfare recipients who were "job-ready," an appropriate response has not been developed for the more difficult to serve learners.

Inclusive Framework of Stakeholders

To provide programs to address the multiple needs of welfare recipients who are not necessarily job-ready, literacy programmers should consider the interests and needs of several groups of individuals and organizations that have a stake in the success of efforts to place welfare recipients in jobs and to maintain their continuing education activities.

Literacy and Adult Basic Education Providers

Adult literacy agencies and programs are responsible for developing and delivering literacy programs to low-literate adults, many of whom currently receive welfare. They include the following:

a. *State Sponsored Adult Basic Education* (ABE), *Adult Secondary Education* (ASE), and *English as a Second Language* (ESL) programs. These programs are often sponsored by organizations and agencies which have the statutory responsibility to provide and coordinate the delivery of literacy.

b. *Community-Based Organizations* (CBOs)—these organizations comprise a loose network of independently operated providers that often offer some form of adult basic educational service. With the changes in funding patterns initiated with the federal initiative to issue "block grants" to states, these organizations can become significant players in the delivery of literacy services to welfare recipients.

c. *Local Job Centers*—these are "one-stop shops" that Wisconsin has established over the past five years under its *AFDC/JOBS Program* in collaboration with the local PICs (Private Industry Council). For example, the two facilities in Milwaukee are run collaboratively by a consortium of five different agencies. These centers are now a primary means for welfare recipients to be assessed regarding their job-readiness skills by employment counselors and to be referred to literacy classes and/or occupational skills training.

Support Services

Support services are provided by a number of agencies and organizations, e.g., the PIC, local literacy coalition(s), and others.

Private and Public Employers

Employers are the customers (or potential customers) of literacy programs and other providers that prepare welfare recipients for employment. They can provide knowledge of the employment expectations for various jobs and access to specific jobs to conduct literacy task analyses.

Payers

These agencies provide financial assistance to welfare recipients while they prepare for employment. The state agency, e.g., the Department of Health and Human Services (DHSS) in Wisconsin, which receives federal and state funds to manage welfare is often charged with the responsibility to decrease the number of welfare cases and decrease the length of time individuals receive welfare by assisting recipients to prepare for and find employment. These agencies are also responsible for developing and implementing policies that affect what type, how much, and under what conditions education and training is provided to welfare recipients.

Clients

Clients include *Current Students* (welfare recipients) who are participating in one of the AFDC/JOBS approved educational or employment training programs; Potential Students (current welfare recipients) who will be required to participate in such a program; and *Former Welfare Recipients* who are employed and who completed a literacy/basic skills and/or employment program.

Conclusion

National welfare reform will likely usher in a new era of literacy programming for adult literacy practitioners. State governments will have the authority to shape the literacy efforts that will take place within their borders. Literacy practitioners should begin immediately to assess the scope and magnitude of the welfare population in their states and develop collaborative relationships with significant stakeholders.

Wisconsin's plan for welfare reform recognizes via its four categories of employment that welfare recipients are a highly diverse population and that many will require extensive literacy and occupational skills training, both before and after they acquire a job. However, the two year time frame imposed on all categories of recipients suggests that the plan underestimates the magnitude of the diversity within this population and the barriers to learning faced by those who are long-term recipients, have little work experience, and possess low educational attainment. As other states design their versions of welfare reform, literacy practitioners should be instrumental in seeking more resources and a longer time frame to provide services for welfare clients who are likely to require more intensive programmatic efforts.

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Larry G. Martin, Associate Professor, Department of Administrative Leadership, University of Wisconsin-Milwaukee, P.O. Box 413, Milwaukee, WI 53201.

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RELATIONSHIPS BETWEEN THEORY AND PRACTICE

James H. McElhinney

Abstract

Kessels and Krothagen(1996) state that discussion of the failure of research to be helpful to the practitioner "is essentially a philosophical theme and a long-standing controversy as well." (p. 18)Plato identified the knowledge produced by research as episteme, scientific understanding. Aristotle was identified with knowledge needed by the practitioner as phronesis, practical wisdom. The authors see the discussion as distinguishing between two kinds of knowledge. "Whatever we know in a scientific way holds good generally. But the things that are of concern, of practical prudence are variable by nature."(p. 18). "(H)aving general , theoretical knowledge at ones disposal is not enough," to be helpful to the practitioner. "Practical choices cannot even in principle be completely captured in universal rules." (p. 19.) "The answers to (the practitioner's) questions have to be sought in private reflection, supervision, or small-group discussion.(p. 19.)In Kessels and Korthagen's judgment, practical wisdom cannot be transferred from one person to another, but must be experienced. "For the real thing(in practice) is not conceptual knowledge, it is perceptual knowledge."(p. 21). "An important prerequisite for (perceptual) knowledge is that someone has enough proper experience. For particulars only become familiar with experience, with a long process of perceiving, assessing situations, judging, choosing courses of action, and being confronted with their consequences.".(The teacher is there) to help the student capture the singularities of the experience, to find the rightness of tone and the sureness of touch that only holds good for the particular situation." (p. 21)

Andy Hargreaves takes a different approach as he"explores ways in which the boundaries between educational research, policy, and practice are being--and can further be--blurred in the postmodern age."(p. 105) He places great emphasis on "valid professional knowledge (generated by teachers) and urges that ways need to be found of legitimizing it, codifying it, and making it public."(p. 105) He "encourage(s) the integration of university-based propositional knowledge and teacher-based practical knowledge" (p. 110). His recommendations include diversifying "what are to count as legitimate forms of knowledge about teaching and education, widen(ing) what it means to be a teacher to include skill and practice in systematic inquiry, widen(ing)what it means to be a university professor or researcher to include practical and political work with other educational audiences and constituencies, (and) to establish and support school system/university partnerships."(p. 117-19).

Daniel D. Pratt's study of "Conceptions of Teaching" identified five conceptions of teaching in the study of 253 adults and teachers in five countries. Interviewers used phenomenography and conducted "each interview as a conversation" (p. 207). The teachers in Pratt's study of teaching in North America and Asia did not once mention moving from research to practice as a challenge.

As I examined my experience, I decided to propose and illustrate a teaching process in which students move from research to practice. I think most teachers help many learners to move, successfully and frequently, from research to practice.

Methodology

I've chosen story telling as the method for examining the relationships between theory and practice, and to illustrate how the teaching proceeds to stimulate the effective and practical use of theoretical knowledge. The special attractiveness of story in contemporary research is that story is grounded in the notion that story represents a way of knowing and thinking that is especially suited to explicating the issues with which we(teachers)deal. I've chosen story because action in teaching and learning situations is subject to a multiplicity of influences. Learning-by-doing actions are often complex and unpredictable. Thus, story, with its multiplicity of meanings, is a suitable form for expressing the knowledge that arises from action.(Carter, 1996, p. 6-7).

As we use story, let's assume we are a group of teachers talking together. Please ask questions if my story is unclear, if you question my statements, or if you want to comment.

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I'll start with some background. While I am employed by a university and while universities are respected as the sources of systematic research, I identify strongly with practitioners.. As a university faculty member learning with graduate students my major responsibility is to teach well--to be a skilled implementer of the process of moving from theory to practice. This requires the creation of learning experiences which stimulate the development of the practical skills in those who study with me. Both the content of instruction and the methodology of teaching do, and should, include major components of research. Both the content of instruction and the methodology of teaching must be infused with the practicality of experience. Students, as experienced professionals, must integrate the theory and practice I supply with their existing knowledge of successful experiences to produce new competencies, attitudes, and values.

I respect, with a healthy skepticism, the research which researchers at universities discover for practitioners to use in meeting, successfully, the challenges we face as professionals working with people. However, because of the complexity and the inconsistency of human behavior, research on human behavior produces generalizations, not universal truths. Generalizations are generally true--with exceptions.Using generalizations requires an additional step for the practitioner. The practitioner must not only know the research, but must ask and answer, "In this context, with these people, at this time, does this generalization hold?"

The graduate students in the program in which I teach are successful professionals, usually with accomplishments that exceed mine, certainly with accomplishments that are different from mine. The students bring vast amounts of both scientific understanding and practical wisdom to our study. The professional competencies I add to the educational program must be different from, but supportive of the competencies contributed by and the competencies valued by the graduate students.

Courses I teach include program evaluation, personnel evaluation, staff development and ethnographic research in education. All four areas of study focus on what professionals *do* with people. I teach by selecting the generalizations and the practices which seem most useful to professionals who will complete only one course in an area to be cognitively defensible, learning for professionals must move through analysis, synthesis and evaluation to the advanced level of application. Affectively, learning for professionals must move to the higher levels of individual and social justice and the higher levels of environmental responsibility. To achieve these cognitive and affective levels all students must master, to the level of successful practice, the behaviors for which they assume responsibility. .

My syllabi include the following dispersion of responsibility for success in the class. I use this dispersion of responsibility to stimulate students' movement from theory to practice, from scientific understanding to practical wisdom. Students must complete classes with an increased repertoire of both scientific understanding and practical wisdom. If not, both they and I have wasted much of our time. The following is paraphrased from course syllabi:

> The constructs you as students will examine and will apply are generalizations, *not universal truths*. I caution you that while generalizations are generally 'true', generalizations are inappropriate in some circumstances. With your beginning of mastery of the generalizations that carry the burden of the course, and as you apply the generalizations in organizational contexts of your choosing, you must combine your mastery of generalizations with the practical wisdom you have developed in your experiences as a professional. (This caution may, or may
> not, tell the student she is not dealing with absolutes!)

The transitions from theory to practice includes preparing for and completing field work.

As you(students) combine the generalizations of the course with your accumulated practical wisdom you must modify the generalizations in three or more ways. One, you must modify each generalization to fit each complex context in which you will use it. Two, you must modify each generalization to fit the individual or the group of individuals with whom you will use it. Three, since *you* are assuming responsibility for implementing the generalization you must modify the generalization to fit *your* practical wisdom--to capitalize on your professional strengths and to minimize your professional limitations. Also, there may be

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Using a philosophical approach, Kessels and Korthagen suggest one way to examine the concepts regarding the challenge of developing a practical relationship between theory and practice is to consider "the distinction between knowledge as episteme (scientific understanding) and knowledge as phroneses(practical wisdom)(p. 17). They date the discussion of these two forms of knowledge back at least as far as Plato with episteme and Aristotle with practical wisdom.

In their analysis the authors examine and then reject supplying scientific understanding as being the most helpful way to be supportive of the practitioner. The alternative they propose is "that what we need here(in practice) is not scientific understanding but practical wisdom...so having general , theoretical knowledge at one's disposal is not enough." Rather "...knowledge of concrete particulars, which implies a second difference between scientific and practical knowledge, one concerning their 'locus of certitude... In practical prudence, certitude arises from knowledge of particulars."'. (p. 19). The authors imply but do not seem to say that theoretical knowledge is valuable but practical wisdom is crucial in moving from theory to practice.

Let's credit Plato and Aristotle with calling attention to differing forms of knowledge and move on. Let's illustrate using the application of generalizations gained from scientific understanding and modified by practical wisdom to produce changed professional behavior. To make the illustration more specific, let's name the content area. Let's use program evaluation for our example of what may occur as learners combine generalizations based on research with their accumulated experience, practical wisdom, to improve their professional performance as program evaluators.

The complexity of program evaluation adds to the quality of the example. Often, graduate students have participated as program evaluators prior to entering the course so the bring with them practical experience. However, students' previous successes as evaluators required them to apply constructs *different* from the evaluation constructs I will expect them to use. In their previous successful experiences in program evaluation, students have added to their mastery of generalizations and to their practical wisdom. But to succeed in the class I'm teaching students will have to set aside components of both scientific understanding and practical wisdom which were previously valued as successful behaviors. This complexity of letting go of previously successful professional behaviors and taking hold of different scientific understandings and modified practical wisdom is added to the complexity of bridging the gap between research and practice. Students have bridged the gap one or more times and I want them to replace the bridges they have built! Remember that story was chosen as the method for this research because "story represents a way of knowing and thinking that is particularly suited to explicating the issues with which we deal...because action in situations is subject to a multiplicity of influences, it(action) is often complex and unpredictable."(Carter, pp. 6,7.)

As teacher it is my responsibility to provide students with current, promising 'scientific understandings' important in program evaluation. Using the whole-part-whole approach I start by providing a simplified overview of a complete program evaluation. I include some important constructs stated at the generalization level. Following the overview, I share the evaluation generalizations needed to get started with the planning and implementation of their individual evaluation of a program of their choice. Each meeting, I monitor the individual student's progress as each applies the generalizations, uniquely, to the individual program she is evaluating. In addition to monitoring current progress, in each class meeting, I continue to add the subsequent evaluation, the generalizations needed to complete the next action in program evaluation.

As I supply the scientific understandings(generalizations)students complete their individual evaluations. The actions students take are unique and extremely 'complex and unpredictable'. Each student applies these generalization about program evaluation to a different, existing educational program. To apply these evaluation generalizations, each student draws on her own store of practical wisdom and on her comprehension of the generalization about program evaluation to analyze the specific *contexts* of the educational program she or he will evaluate. Based on this analysis of context the student modifies *both* her practical wisdom and her understanding of each evaluation generalization so the three components, generalizations, practical wisdom and context, combine in ways that generate progress toward completion of the evaluation of a program.

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additional ways each generalization must be modified or, in some contexts beyond these three. Use your practical wisdom to determine if additional modifications are needed.

And I want to alert you, not to discourage you. The modifications you make in each generalizations will have limited reusability. Each context and each group with whom you make a successful modification and application will never occur again in the same form. And when it is appropriate to use each generalization again, your competencies as a professional will have changed and your strengths and limitations will be different. Your next use of each generalization will be unique in important ways.

As you plan and apply the generalizations in this course you will accomplish this transfer from learned generalizations to your practical wisdom. My responsibility as teacher starts with introducing you to some of the strongest constructs available in the content being studied and applied. It is your responsibility, using your background of practical experience to modify and to apply these strong constructs.

This caution, in my syllabi over the years and repeated orally during the course, has seemed to stimulate students to move successfully from theory to practice, from relevant research to successful application.

The Research: From Theory to Practice

With this background information lets move to the content of my research reported using story telling as the method. I was excited as I read the title and then the article in the April 1996 issue of Educational Researcher by Jos. P.A.M. Kessels and Fred A.J. Korthagen of the Netherlands. The article was titled, "The Relationship Between Theory and Practice: Back to the Classics". The article examined in some detail, concepts I and many other teachers have examined as they struggle to improve the learning experiences of students. Also, the concepts in the article paralleled one of the continuing purposes of this conference, research to practice.

Once I find what I have been treating as'my' ideas in someone else's writing I'm allowed to share the ideas with university colleagues! Based on this one article, I hastily wrote a proposal to the chairperson of this conference. Also, I became alert to other written materials with similar or related content..

Comments from reviewers of my proposal included the following. The concept in the proposal "needs to be fleshed out and multiple sources utilized." I was premature in my earlier enthusiasm! I must find my ideas published in two or more places before my ideas are worthy of consideration. My reviewer knew the rules. Two articles are more dependable than one. A few days later the Summer 1996 issue of Educational Evaluation and Policy Analysis arrived.(AERA). The issue included an article by Andy Hargreaves titled, "Transforming Knowledge: Blurring the Boundaries Between Research and Practice." With two original sources I'm respectable. (Does using story allow me an aside?: "Copying from one source is plagiarism. Copying from two is research!") While the titles of the two articles imply similar content, the content of the two are so different I've chosen to respond to them separately. As I continued my usual reading I stumbled on to, "Conceptions of Teaching" in the Summer, 1992 issue of the Adult Education Quarterly. Evidence for Pratt's analysis of teaching was gathered from five different countries

In their introduction to The Relationship Between Theory and Practice:...Kessels and Korthagen stated,

> *During the 20th century, scholarly thinking has been dominated by a strong inequality between theory and practice. Abstract knowledge was considered to be of a higher standing and of more value than concrete skills or the tacit knowledge of good performance. Much of the educational research concentrated on theory formation, both descriptive, for explanation, and prescriptive, for behavioral instructions. Consequently, educationists in different subjects and professions were confronted with the problem of bridging the gap between theory and practice, a task that* *never* *seemed to succeed.(p. 17)(* Italics are original. underline added)

Despite this opening statement, I'm sure that the gap between theory and practice *is* bridged, frequently, consistently and well. When research is valued for its potential to contribute to practice, research is apt to be used in practice. Let's explore a little further what Kessels and Korthagen wrote. Following a brief exploration, let's move to examining what I believe are examples of this bridging of theory and practice.

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In addition to all the complexity described in the previous paragraph, each graduate student is modifying evaluation generalizations and her own practical wisdom to fit the *unique characteristics* of the personnel implementing and the personnel participating in the program being evaluated. Plus, the graduate students are modifying their already unbelievably complex behaviors to maximize the contributions of their *individual strengths* and to accommodate their individual *limitations*. If their metacognitive skills are well developed, graduate students are aware of and are monitoring these seemingly unbelievable complex mental activities.

To complete the whole-part-whole approach to teaching/learning I stated earlier, the summarizing task for each student near the end of the program evaluation is to evaluate her individual program evaluation.

This of how I teach a course is an attempt to describe the surface behaviors of graduate students as they combine research findings and practical wisdom to produce quality results which utilizes the strengths of each. Still the description is superficial! I'm sure the intellectual processes used as students move from limited understanding of the meanings of research to the completion of successful program evaluations is much more complex than my attempt to describe them.

I've responded to Kessels and Korthagen as if the challenge of moving from theory to practice was one of moving from one form of knowledge to another. An extensive yet selective quote is needed to state their argument.

> (W)hat we need (in moving from theory to practice) is not scientific understanding (episteme) but practical wisdom(phronesis). This(practical wisdom) is an essentially different kind of knowledge, not concerned with scientific theories, but with the understanding of specific concrete cases and complex or ambiguous situations. The two types of knowledge differ in a few crucial aspects. First, scientific knowledge is universal. Whatever we know in a scientific way holds good generally. But the things that are the concern of practical prudence are variable by nature...So having general, theoretical knowledge is not enough. (What is needed) is a knowledge of a different kind, not abstract and theoretical, but its very opposite: knowledge of concrete particulars, which implies a second difference between scientific and practical knowledge, (The difference) concerning their 'locus of certitude.'...(Aristotle) adds that phronesis requires knowledge of both kinds: knowledge of particular facts and a grasp of generalities, but contrary to the episteme-conception of knowledge, the first is more important than the second (Johnson & Toulmin, 1988, p.66; *Aristotle, Nic. Eth.*, Book VI, 1141a-b). Third, the two kinds of knowledge differ in their ultimate court of appeal, the way their certitude id finally justified. In science, knowledge is essentially conceptual: all argument is governed by the basic principles, rules, or theorems to which they can be traced by way of explanation and from which they can be derived by formal deduction. ...(Practical) knowledge is perceptual rather than conceptual...Ultimately the appeal is to perception. For to...choose a form of behavior appropriate for the situation, one must above all...perceive and discriminate the relevant details...This faculty of judgment or discrimination is concerned with the perception or apprehension of concrete particulars, rather than of principles or universals...Universals lack not only the concreteness, but also the flexibility, subtlety, and congruency to the situation at hand...Good deliberation...accommodates itself to what it finds, responsively, with respect for complexity.
>
> In (Aristotle's) view, practical choices cannot even in principle be completely captured in a system of universal rules...Thus phronesis, practical wisdom, or perceptual knowledge uses rules only as summaries or guides...An important prerequisite of this type of knowledge is that someone has enough proper experience... (Proper experience) generates a sort of insight that is altogether different from scientific knowledge...(Needed experience) cannot possibly be transferred to (the practitioner).

At this point in the article I would use a vocabulary different from the vocabulary used by Kessels and Korthagen. Scientific understanding attempts to be entirely cognitive. Part of the challenge in moving from the cognitive scientific understanding to practical wisdom is that application in a specific context with specific individuals moves behavior from the theoretical and completely cognitive domain to interaction with people in which all cognition is accompanied inevitably with strong affective components. The cognitive scientific can be talked about as abstractions. The affective must be learned through lived experience. Lived experience can be coached but it cannot be transferred from one person to another as cognitive information. This fact is the basis for my insistence that education of professional must occur at the level of application. To be intellectually defensible, sound application is based on scientific understanding. And inevitably, sound application of research includes a strong and crucial affective component. One important concept is that affect must be added to the cognitive to produce effective practice.

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The title of Hargreaves' (1996)article,"Transforming Knowledge: Blurring the Boundaries Between Research, Policy, and Practice"seems to imply information concerning moving from theory to practice. However, the approach in his content is very different. Hargreaves uses the term, "knowledge utilization" to describe the processes of, "communicat(ing) to teachers in ways that will enable and encourage them to make use of...expert research knowledge." This implies use of research is mostly a matter of persuasion of practitioners to make that use. Hargreaves is also concerned "that teachers, too, have valid professional knowledge and that ways need to be found of legitimizing it, codifying it, and making it public.(p. 105.) Thus teachers should make more use of research completed by university researchers and university researchers should acknowledge the "worth and legitimacy of teachers knowledge and its roots in teachers' individual and collective experience.

Pratt's (1992) study of "Conceptions of Teaching" in five countries in North America and in Asia identifies conceptions of teaching that require little if any use of adding the findings of current research to teaching. Content of teaching was one elements of teaching on which evidence was gathered. Some conceptions of teaching such as 'delivering content' and 'apprenticeship' emphasized fixed content as if what is already known is adequate content. The content of the conception, 'social reform' was strongly political. The other two conceptions of teaching, 'Cultivating the Intellect' and 'Facilitating Personal Agency' emphasized processes.

Perhaps the concern of getting practitioners to use current research is an over reaction. Perhaps moving from research to practice is a selective process and teachers are not in contexts that require use of all the research that university researchers produce. Perhaps the situation is that teachers are unaware of the research being produced currently and do not use it because of this lack of awareness.

I continue to look for research that identifies what current research is being used and what current research is being ignored.

Perhaps research being used is the research that meets at least four criteria. One, the research is known by decision makers. Certainly what is not known is not implemented. Second, the research is of a quality as to be convincing of its dependability. The quality of research varies widely. What qualifies as dependable research may be being implemented. Third, education is a political activity. Research must be judged to be politically acceptable and socially desirable. Fourth, increasingly education is modified to fit local contexts. Research may be used in some contexts and not in others.

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James H. McElhinney, Ph.D.
Educational Leadership, T.C.
Ball State University
Muncie, IN 47306
(317) 285 5348

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EXPERIENCING THE CONSTRAINTS OF OUR CULTURAL BOUNDARIES: A PARADOXICAL MODEL FOR EXAMINING RESISTANCE

Kris L. Miller

ABSTRACT

Multicultural education and diversity training has been and continues to be a major focus of learning in a variety of adult education environments. Debates about multicultural education are embedded in the larger issues of how nation-states manage ethnic diversity and whether sociocultural pluralism is a practical or desirable reality. Lewin's (1951) model of change describes the status quo as the result of opposing dynamic forces, equal in strength, that drive toward change and resist against it. He argues that the most effective way to institute change is to melt resistance rather than add to the driving forces. This necessitates identifying the exact nature of the resistance forces.

INTRODUCTION

The model discussed in this paper creates a framework for understanding learners' resistance to contradictions in personal beliefs systems by exploring the paradoxes of belonging, engaging, and speaking as learners in a multicultural education course examine cultural issues of racism, classism, language diversity, and genderisms. The model demonstrates how learning becomes a self-referential exploration through participatory and collaborative cultural experiences. Critical thought and behavior find balance as learners embrace conflict, examine internal and external resistance, and move toward inclusive cultural meaning respectful of similarities and differences.

Individuals and groups experience a wide range of emotions, thoughts, and actions when they confront their personal cultural belief systems. Attempts to unravel contradictory forces create a circular process that can be disorienting and paralyzing. Often resistance and conflict surface to create a disequilibrium which threatens one's self concept and world view. Approaching resistance from a framework of paradox allows for simultaneous expression of opposing contradiction within our cultural beliefs. The most essential part of the model is a self referential exploration. Other elements of the model focus on group processes. It is important that learners define the resistance and explore oppositional behaviors. What kind of behaviors constitute resistance and what does not? Giroux (1983) suggests that it is equally important to argue that all forms of oppositional behavior represent a focal point and a basis for dialogue and critical analysis. Oppositional behavior needs to be analyzed to see if it constitutes a form of resistance which uncovers emancipatory interests.

The emphasis of the Paradoxical Model for Examining Resistance suggests that studying resistance from a theoretical perspective of paradox may move learners beyond the immediacy of behavior to the human interests that underlies its hidden logic.

Paradox refers to a persons conscious and unconscious experiences which are filled with contradictory and opposing emotions, thoughts, and actions. As people come together to form groups, their differences surface in a variety of behaviors creating internal and external conflict about opposing cultural values, attitudes, and beliefs. Resistance to cultural change is visible in a variety behaviors. Examples of this are seen in social violence, affirmative action disputes, institutional racism, the activities of white supremacy militant groups, demonstrations about same-sex marriages, denial that racism exists, and other forms of oppressive action among individuals and groups.

RATIONALE FOR A PARADOXICAL MODEL OF RESISTANCE

The Paradoxical Model is an elaboration of how behaviors may be understood in undergraduate or graduate level multicultural educational classroom context. Self reference is the core of the model. Self reference has to do with how we view "self" and "other" as a frame for understanding ourselves. This self-referential

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system is in a continuous circular motion. A paradox occurs when "self" gets tangled up with what is "not self". Self- referential systems contribute to the "we-they" attitude among culture and ethnic groups. The struggle between "self and other" creates and internal and external struggle as a way to maintain an affirm a sense of self. This cycle, predicated on self-reference and contradiction, is at the heart of paradox. (Smith & Berg, 1987).

Critical self-reflection explores both the contradictory, opposing forces and the connection between them which is necessary for understanding cultural conflict. The inner discomfort persists as an individual explores personal cultural boundaries and unravels the internal structures of conflicting cultural meaning schemes. Acknowledging contradictions in human values and beliefs will, and must occur as part of the growth (change) process. It is necessary to permit ourselves time for critical self-reflection needed to work through the sources of conflict and resistance.

Usually we think of reflection as an a personal private experience which we occurs during quiet periods of our psychological processes. We tend to ignore feelings of discomfort which precipitate self reflection and selectively rationalize discomfort with projecting feelings and blame toward others. We tend to protect the "self" from experiences which unsettle our equilibrium and separate us from the aspects of belonging which affirms our identity and well being. When we allow ourselves to explore aspects of change we must give in to identity struggles which involve defining the aspects of our meaning perspectives which create discomfort.

Some models of individual development are strong in descriptions of stages and phases and weak in their analysis of the processes by which individuals work through discomfort or disequilibrium. Boyd and Fales (1983), discuss the process of reflective learning as a back and forth process of externalizing and internalizing. They suggest that reflection is a mental activity of problem solving which is conceptualized in relation to self. The individual is aware of, and places self as the center point reference for the problem or task. This awareness sometimes takes the form of a significant shift in perspective in that the initial problem seen as "other" shifts to a self-related concern.

Linking thought and behavior is critical to the learning process as learners work toward developing cultural understanding and communication. Kemmis (1988) suggests that we do not reflect in a vacuum. We pause to reflect because some issue arises which demands that we stop and take stock or consider an action. We become aware of ourselves through interaction with others. Reflection is a social process which serves human interest. For practitioners to understand the nature of self reflection we must explore that paradoxical nature of thought and action. We must consider the role of social relationships in the reflective process. How do external influences affect internal attitudes, beliefs, and values as they determine actions? Interpretative research which underpins this instructional model is concerned with the meaning and significance of reflective occurrences which aim at understanding the meaning and purpose for resistant behavior. Using the model as a framework for learning aims to "get inside" the thinking of the reflecting persons, explores how the person perceives the situation , and examines why a person acts in a particular way to cultures different than their own.

The model discussed in this paper is useful for practitioners who are involved in education which broadens an understanding of cultural and social change in formal classroom context. The model is developed as a conceptual and organizational framework for adult educators involved in continuing professional development, institutional training, and higher education. The model links self reflection, critical thought and action with four goals: 1)to recognize social and cultural change must begin as an individual pursuit, 2) to understand culture and the culture learning process through interactive relationships, 3) to improve intergroup interaction through critical self-reflection of the paradoxical nature of human behaviors, 4) to help adult learners become multicultural in their lifestyle and transmit cross-cultural inclusion to others.

The visual model (figure 1.) provides a conceptual map of how resistance may manifest itself in a multicultural education. The model emerged from research literature in group dynamics and multicultural education. Since the field of multicultural education and adult education are relatively new the model continues to develop and emerge. An explanation of the model will be discussed in the conference oral presentation including examples of student behavior to support the model.

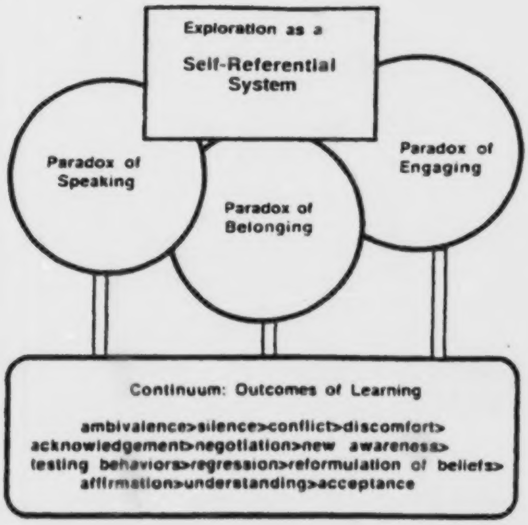
Exploration as a
Self-Referential System
Paradox of Speaking
Paradox of Belonging
Paradox of Engaging
Continuum: Outcomes of Learning
ambivalence>silence>conflict>discomfort>
acknowledgement>negotiation>new awareness>
testing behaviors>regression>reformulation of beliefs>
affirmation>understanding>acceptance

Figure 1. Paradoxical Model for Examining Resistance

Ethical concerns which surround issues of transformative learning suggested by this model, indicate that facilitators and students must create a caring and trustworthy learning environment. As the learning process evolves a balance must be created which encourages the learner to extend his/her comfort level within periods of silence, ambivalence, conflict, resolution, and growth. Students must be presented with multiple frames of reference or multiple ways of interpreting facts which may contradict one another. Contextual relativism must be considered and contrasted with other points of view. Alternative paradigms for understanding and behavior must be presented. Students must not be left in potholes of resistance but led to synthesize valuable aspects of different perspectives in order to return to an equilibrium which is harmonious. Facilitators must not be presenters of facts, but participate in dialectical thinking and self-reflection. Students must be open and willing to the learning journey. Educators must give up the role of "expert" and recognize knowledge is a participatory effort for teachers and learners. Students must give up the dependency of teacher centered instruction. Together teachers and learners must share the pain and pleasure of unraveling learning paradoxes that become the essences of our daily interaction with one another. We can not know joy until we understand sadness. Similarly, we can not understand inclusion until we come to know exclusion.

The problem of resistance to diversity and how we perceive its nature and history is contained in the counter pointing musing of Walt Whitman's *Leaves of Grass* (1958):

> Of every hue and caste am I, every rank and
> religion,
> A farmer, mechanic, artist, gentleman, sailor,
> quaker,
> Prisoner, fancy-man, rowdy, lawyer, physician,
> priest,
> I resist any thing better than my own diversity.

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Kris L. Miller, Instructor, Department of Curriculum and Instruction, University of Nebraska-Lincoln, Lincoln, Nebraska, 110B Henzlik, UNL, Lincoln, NE 68508-0355

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CIVIC ACTION AND PUBLIC EDUCATION
THE AUSTRALIAN EXPERIENCE

Roger Morris

Abstract

Collectively, the adult education sector has a significant capacity to partner with government in active public education programs. The peak Australian adult education association has already entered into such partnerships using the methods of the study circle. While some adult educators are worried about the implications of such partnerships others see the field's involvement with public education as a welcome counterbalance to the field's increasing involvement with vocational education and training.

Introduction

Public education refers to educative activities designed to promote the awareness, understanding, or skills of citizens in relation to important issues on the public policy agenda. Among such issues current in Australia today are reconciliation with indigenous Australians, the degradation of our rivers, the constitution and our future governance, violence against women, superannuation and other aspects of financing retirement, health promotion, road safety and euthanasia. It is now becoming clearer and more widely appreciated that programs of public education are a very common response of government. There are grounds for believing that such activity is expanding. It is important that adult educators deepen their understanding of the increasing role and scope of public education. It is also important that those who commission and manage such programs appreciate the role and scope of adult education.

The Scope of Governmental Public Education

In 1994, the Centre for Continuing Education at the Australian National University commissioned a survey, under the direction of Professor Richard Johnson, of public and community education activities being funded through Commonwealth Government departments and agencies (Crombie, 1994). The survey collated information from twelve departments, those which could reasonably be expected to be responsible for the bulk of governmental public education expenditures. A more detailed look at those areas not included would undoubtedly identify some additional elements of public education. This is to say, that the data assembled by the study probably understate the total picture. However, the study does reveal an impressive range and diversity of activity. In some cases one needs to distinguish carefully between public education activity and public relations activity. Governments also spend a good deal on promoting and marketing their chosen policies and programs. Bearing this in mind, it seems probable that Commonwealth expenditure on public education each year is in the range of $100 to $200 million. Within this total there are some large clusters, and a large number of rather small programs. Some of the largest clusters are found in relation to familiar issues and target groups.

The Health Department has funded a public education program in relation to people with mental illness aimed to reduce community ignorance and anxiety about such people. The Office of Multicultural Affairs has been responsible for a number of programs aimed at increasing community awareness and understanding of our cultural diversity. The Aboriginal Reconciliation Branch of the Prime Minister's department has funded programs aimed at increasing knowledge and understanding of Aboriginal Australians. There have been substantial programs directed at issues which particularly affect women, and wider issues of gender awareness and relations. Several of these have been administered through the Office for the Status of Women. Others were administered through the Health portfolio. Not surprisingly, given the recent climate and economic circumstances, rural Australia has been another focus for public education activity. Some of these programs clearly relate to the contemporary pressures on agriculture and rural communities.

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The two largest areas of public education activity have been, in recent times, health and the environment. Apart from the very significant resources allocated to addressing community awareness and understanding of particular diseases or health conditions—AIDS, breast cancer, drug abuse, and so on, there has been a gradual shift in favour of preventive health measures. A prime motive for government in this area has become the containment, and hopefully reduction, of future costs of health care as a result of a better informed public, more willing to takeresponsibility for managing and seeking to improve their own health and fitness. Public education on environmental issues also has both remedial and preventive aspects. As with health, there has been a growing realisation that without widespread public awareness, involvement, and finally changed behaviour, little progress can be made. The Landcare program, funded through Primary Industry and Energy has proved to be an Australian success story in public education, and has spawned a small family of parallel programs, such as Dunecare. The Commonwealth Environmental Protection Agency has undertaken explicitly public education activities in relation to cleaner industrial production, water quality, and lead in petrol.

There has been a further clustering of public education activities in the area of social justice, where the Human Rights and Equal Opportunity Commission has been a lead agency. It has responsibilities in the areas of race, sex, and disability discrimination, and privacy. Public education has also played a prominent part in the work of the Australian Electoral Commission. The Attorney General's division has carried out public education in a range of areas. Such activities have included the work of the Insolvency and Trustees Service, the Bureau of Consumer Affairs, the Law Reform Commission, and the Family Law Council. The Office of Legal Aid and Family Services has funded programs of marriage counselling, marriage education, family education, adolescent mediation, and family skills training to a total of some $20 million annually.

As can be seen from the above, federal government agencies have become heavily involved in, what they describe as, public education. Whether all such activity could be classified as adult education remains unclear. Indeed there are a number of questions concerning public education that need to be addressed.

Questions and Issues

What does the volume and range of government expenditure on public education say about modern government? Crombie (1994) answers this question as follows. "There is a widely shared perception that government's role in public education is expanding. Is this a corollary of the drive for 'smaller government'—a recognition that as governments withdraw back to basics, they leave behind a new need for public knowledge and understanding?" There is a second, more cynical interpretation of the public education phenomenon. It is argued from time to time that such campaigns are a knee-jerk political response to policy hot spots; a way of being perceived as doing something, buying time while media interest and political sensitivity abates. During 1993 for example, violence against women became an issue in the wider community and one of the responses of government was to fund community awareness and education processes.

This issue of motive (short term political damage control versus long term commitment to change through education) is likely to be reflected in the strategies chosen, and in the kinds of agencies that are contracted to carry out the work. Short term opinion management is best put in the hands of advertising and marketing experts, advised by the appropriate political experts. Strategies will most likely centre on use of the mass media, particularly television. Strategic commitment to social or behavioural change through education on the other hand, will tend to draw on educational and community development concepts and theories which address the challenge of moving from awareness to information and action.

A further closely related issue concerns the distinction between public relations work and education—between the communication and selling of government decisions, policies, strategies, and the cultivation of an informed but critical citizenry, better equipped to make decisions about the complex issues that confront them. Sceptics would argue that government initiated public education is almost bound to be in some measure self-serving, to promote the government's perception of an issue, and its preferences for responding to it.

An important practical issue is the feasibility, and the desirability of seeking to enhance the government's awareness or co-ordination of its total public education effort: to make it truly educational. Given for example, the preoccupation in the priority domain of skills formation with benchmarking and international best practice, one could make a case for similar attention to quality and quality improvement in the area of public education. One might then begin a search for world best practice standards in Scandinavia, where democracy has long been self-consciously underpinned by a strong commitment to adult education on public affairs. Olaf Palme once remarked that Sweden is largely a study circle democracy.

Finally, there is an issue of particular interest to adult educators, adult and community education (ACE) isincreasingly recognised and supported by governments as the 'fourth sector' of education. There are some 2000 providers of ACE in Australia, specialising in the initiation, design, delivery and evaluation of learning opportunities for adults. Many of them are already substantially involved in public education activity, on their own initiative. Collectively, this ACE sector has a significant capacity to partner with government in active public education programs.

Study Circles and Civic Education

Study circles are small, self-managing adult education discussion groups. Each establishes its own learning goals and uses the study materials provided according to its own objectives. A study circle enables small autonomous groups (say 5–15 people) to read, discuss and debate issues at their own pace, in their own way, according to local needs. The groups are self-directing with a discussion leader or facilitator chosen from amongst themselves, whose role is to guide the group's progress through the material. The facilitator does not need to be a trained educator or to even have any special knowledge of the material under discussion as long as the material provided contains clear guidelines.

The study circle concept was pioneered as a broad adult education approach in Sweden almost one hundred years ago. Australia also has a long history of involvement with similar adult education processes beginning with the mutual self-improvement societies of the nineteenth century. Moreover, the dispersed and sparse nature of the Australian population led to an early development of distance education techniques. Adult education's particular response was the development of various Box, Kit or Discussion Group Schemes. These schemes all involved groups meeting to discuss a selected topic over six to eight sessions supported by printed notes, appropriate books, discussion guides, questions and supported, in some cases, by correspondence with a tutor. It was from this tradition that the Australian Association of Adult and Community Education (AAACE) drew when it decided to offer the expertise of the broad adult education field to government to assist in its public eduction initiatives. The AAACE is the nation's peak organisation in the field of adult and community education in Australia. The AAACE principal objective is:

> to promote the development of an open, informed, tolerant, democratic and creative society in which decisions at all levels are increasingly guided by access to relevant information, knowledge and understanding (AAACE Brochure, 1993)

Aboriginal Reconciliation Study Circles

This project was a joint initiative of the Council for Aboriginal Reconciliation and the AAACE. It aims to involve large numbers of adult Australians in structured self-managed discussions on issues related to Aboriginal Reconciliation. This account of the project draws heavily on the final report of the project development team (Boughton & Durnam, 1993).

In August 1991, the Australian Federal Parliament unanimously passed an Act setting up the Council for Aboriginal Reconciliation. The responsible Minister has described the Council's functions as to promote a deeper understanding of the history, culture past dispossession and continuing disadvantage of Aboriginal and Torres Strait Islander people and of the need to redress that disadvantage. To foster a commitment from governments at all levels to address progressively Aboriginal and Torres Strait Islander disadvantage and aspirations. To consult with Aboriginal and Torres Strait Islander people and the wider community on whether reconciliation would be advanced by a formal document, and to make recommendations on the nature and content of any such document. (Tickner, 1992)

Each study circle kit contains an introduction explaining how to use the kit, notes for facilitators and participants, and session guides for each of the eight sessions. Each session guide contains suggested discussion questions and activities. The eight session topics are: Introduction to Aboriginal Reconciliation; Learning from History; Culture; Land and Sea; Contemporary Aboriginal and Torres Strait Islander Australia; Myths, Stereotypes and Prejudice; Government Policy and Practice; International Law and Overseas Experiences; and Local Activity to Achieve Justice. Additional resources including a video, booklets and further reading lists are also included.

To date, more than 2000 Aboriginal Reconciliation Study Circles have been established. About 40 per cent of these Study Circles were sponsored by adult education organisations, another 25 per cent by church groups, with community organisations, youth organisations, women's groups and trade unions (about 5 per cent each) also playing significant roles. In October 1993, the 33rd Annual Conference of the AAACE was held in Alice Springs. The theme was 'learning from the centre'. For four days, white and black adult educators from all parts of Australia gathered to learn from each other and to advance the process of reconciliation. A strong resolution in support of Aboriginal land rights was adopted and conveyed to the Australian Prime Minister. Australian adult education, in the year of the world's indigenous people, had begun to come to grips with the very real difficulties faced by Aboriginal Australians.

Blue Green Algae Study Circle

Once the Aboriginal Reconciliation Study Circles were in operation across Australia, work was begun on the Blue Green Algae Study Circles. The Murray-Darling is Australia's major river system—a system badly affected by blue green algae. The work of the Murray-Darling Commission exemplifies the priority of public education where solutions have to be found to serious long term environmental degradation problems.

The Commission entered into a partnership with the AAACE to develop and operate a three year study circle program aimed at increasing awareness and understanding of water quality issues and the actions that individuals and communities can take to prevent environmental degradation. The kit includes posters, brochures, a video tape, an audio tape and a suggested framework for six discussion sessions. It focuses on the problems that blue green algae cause in the Murray-Darling Basin and what can be done. While the kit can easily be localised to suit study circles anywhere in Australia, the focus on the whole Murray-Darling Basin highlights the need for coordinated action across state and territory boundaries.

The kit is a discussion framework, not a set course of study. Like any set of study circle materials each group can choose which elements of the kit to emphasise and how to sequence and schedule their meetings. There is no shortage of people interested in using the kit. Right across Australia adult educators, environmental activists, farmers, anglers and other concerned persons have eagerly formed groups, requested the kit and go work.

On the fourth of July 1996 at the Australian Awards for Excellence in Educational Publishing, the kit was judged to be a winner in its category. The judges' comments included the following: "a highly innovative set of resources", "an outstanding publication which encourages learning in many contexts".

Civics, Citizenship and Democracy

As the Commonwealth of Australia approaches the centenary of its federation, Australians are able to look back on a remarkably successful record of democratic government. However, there is evidence that Australian democracy is in need of some restatement and that more could be done to promote informed and active citizenship. Towards that end, a Civics Expert Group was established by the Prime Minister in June 1994. In brief, the task of this group was to recommend a non-partisan program to enable all Australians to participate more fully and effectively in the civic life of Australia and thereby to promote good citizenship. In doing this work the Group consulted widely. Additionally, a national civics survey was undertaken to assess the current level of relevant knowledge in the Australian community. The Group presented its report to the Prime Minister in December 1994. This report described an urgent need for improved knowledge of civics and citizenship to counter a widespread ignorance on basic issues of our government and history. It recommended a range of measures spanning all formal education sectors and the broader community.

The Government supported the broad thrust of the Expert Group's recommendation, and has allocated $25 million in 1995–96 budget. While much of this money will be spent in the more formal education sectors, one recommendation is especially pleasing to adult educators. The Commonwealth will contribute $500,000 towards the development of a program of study circles on civics and civil education for use by adult education providers across the broad Australian community. As Australians head toward the centenary of our Federation in 2001, Australian adults will have the opportunity to refresh and extend their knowledge of our history and what it means to be an Australian citizen today.

Study Circling on the Internet

The AAACE has this year commissioned Bob Boughton to investigate the feasibility of using electronic communications via the Internet to facilitate the development of study circles as an adult learning methodology. In his report (Boughton, 1996) he sets out a number of ways in which this could be done.

The first level of usage would be a study circle home page linked to the AAACE home page. This could also be linked to US Study Circle Center home page. The main purpose would be to let people know about study circles as a method of adult learning. At a second level, the study circle's home page might allow people to register their interest, via e-mail, in participating in one of several study circles about which additional materials could be ordered. It would also be possible to allow the reader to download copies of resource materials. In an even more elaborate version of this, entire kits could be downloaded. At a third level, study circles could be promoted and developed through the establishment of a discussion group or conference using a dedicated e-mail address. These conferences could be general—a kind of electronic reference group meeting advance study circles as a methodology *or* specific—how to allow communication about the issues raised by a particular study circle.

The final level would be to conduct an online study circle via a chat channel set up for that purpose. This would be a virtual study circle. There are practical problems associated with all these levels of usage. Moreover, the degree of difficulty rapidly increases as we move up through the levels. But as Boughton argues adult educator's historic mission has always included a commitment to social change, to democracy. These latest technological advances must not be introduced in the field in ways that merely reinforce the current power relations.

Conclusion

Adult education provides a nationwide distribution system managed by people with skills and experience in adult learning processes, who work closely with their local communities and are committed to the ideals and values of active citizenship. Governments at all three levels are increasingly recognising and supporting such providers, especially in relation to their capacity to deliver certain types of vocational training for adults. These providers also have a significant but largely undeveloped potential for contributing to public education and civic action.

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Roger Morris, Associate Professor, School of Adult Education, University of Technology, Sydney, PO Box 123, Broadway, NSW, 2007 Australia.

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THE ADULT EDUCATION PROFESSORIATE OF AUSTRALIA

Roger Morris

Abstract

This study was designed to answer a number of questions concerning those faculty members who teach adult education in Australian universities. The study sought, in addition to basic demographic data, information on their qualifications, occupational backgrounds, current professional activities, job satisfaction and productivity. These questions were addressed through a questionnaire survey of such faculty members. As well as providing much demographic and descriptive information, data detailing interactions between pairs of variables of interest were generated.

Introduction

Who are the university teachers of adult education in Australia? What are their qualifications? What are their occupational backgrounds? In what professional activities do they spend their time? Are they satisfied with their jobs and careers? How productive are they? What systematic relationships exists between and among these variables? These questions have long remained unanswered in Australia. Little is currently known concerning those who form the academic staff of the departments and schools of adult education in Australian universities. Indeed until recently little was known concerning the university teaching of adult education in general. This lack of knowledge has been to some extent redressed by some more recent studies. (Boshier & Horton, 1985; Morris & Tenant, 1986; Morris, 1991; Morris, 1994; & Reid-Smith, 1994). However, these studies have focused on the courses of study provided for the professional development of adult educators. They have not, in general, provided other than the most basic information regarding those who teach these courses.

Background to the Study

In Australia today, adult education is seen as encompassing trade union education, vocational education and training, human resource development, preparation for formal study, agricultural extension, Aboriginal education, adult basic education, English for adult migrants, and community education, as well as the non-formal non-credit and 'liberal' education of adults. It is in this inclusive sense—adult education as the education of adults—that the term is used in this paper. It follows that an adult educator is one concerned with education of adults.

About half of Australia's 35 universities provide courses of professional education leading to formal academic awards for those who may be called adult educators. Some of these institutions are older universities that long have had an interest in adult education. Others are those universities both older and newer which have recently expanded into this area, generally from a base of more usual teacher education. However, the bulk of the enrolments come from those universities which include components derived from that portion of their state's previous teachers' college system that had responsibility for the education of technical or vocational teachers.

Some of these providers have a full range of courses of study leading to awards from the Diploma to the Doctor of Philosophy. While other providers have only one course of study or perhaps only a sequence of subjects within a more generic award course. In terms of total enrolments across Australia, there are about 3000 equivalent full time students (EFTS) enrolled in all such courses of study. Because many of these are part time students, the number of participants is probably about 4500. The largest provider enrols more than 1000 EFTS, more than one third of the total, while the smallest enrols less than 20. In terms of level of award the largest enrolments are at the bachelor's level, 1500 EFTS, about half the total. There are about 600 EFTS enrolled in various graduate diploma programs, and about 300 in master's degree programs. At the doctoral level, there are about 20 Ed D and 20 Ph D EFTS.

In terms of raw numbers, there appears to be about 150 full time members of faculty who are principally occupied in teaching on courses of professional education for adult educators. In terms of academic rank about one half are lecturers or below, about a third are senior lecturers, one sixth are Associate Professors (18) or Professors (6). Little else was known about these faculty members. It was this situation that this study was designed to begin to redress.

Methodology

Instrument

A mailed questionnaire was used as the information gathering tool for this study. In developing the questionnaire previous similar instruments (for example—Willie, Copeland and Williams, 1985) were consulted and some questions adopted and adapted. Most questions were phrased in the closed format while a few were phrased in more open manner, with respondents being asked to generate statements of their feelings. The instrument was trialed in a pilot administration. The major criteria used during the development and trialing process were: brevity; ease of completion; and a strict focus on the respondents in terms of their characteristics, interests, motives and opinions.

Sample

The listing of faculty published in the Directory of Australian and New Zealand Qualifications in Adult Education (Reid-Smith, 1994) was used to locate potential subjects for the study. After some tidying up, 150 persons who could reasonably be regarded as university teachers of adult education were identified. To each of these, a four page questionnaire was mailed.

Data Analysis

The data from the returned questionnaires were entered into the computer using the SPSS package. As well as generating descriptive statistics and simple contingency tables, log linear modelling using the statistical package GLIM was also used to analyse the data generated.

Findings

The results reported below were obtained from the 80 useable forms which were returned. This represents a response rate of more than 53 per cent. This rate was achieved without any follow up at all.

Personal Characteristics

The ages of the group ranged from 30 to 61 years with a mean of 48, one third of respondents were over 50 years of age. More than half (54 per cent) were in the 40-49 decade. The group was predominantly male (71 per cent). Most were Australian born (76 per cent) with a further 17 per cent coming from Britain, New Zealand and North America. Only a few had a language other than English background (11 per cent) or an indigenous Australian background (4 per cent).

Academic Qualifications

In terms of their highest qualifications, 49 per cent of the group reported a masters and 41 per cent a doctorate. This, of course, means that 10 per cent reported a bachelors as their highest qualification. However, most reported more than one qualification, many reported several across a range of areas, while one reported eight. About one third were currently studying—10 per cent at the masters and 23 per cent at the doctoral level.

Level and Nature of Appointment

The majority of the group were at the lecturer (43 per cent) or the senior lecturer (35 per cent) levels and only a few were at the associate professor (11 per cent) and professor (5 per cent) levels. Three quarters of the respondents were in tenured positions and 80 per cent had full time appointments. They had been employed in higher education for a mean of 13 years (standard deviation 9 years) and at their present university for a mean of 11 years (standard deviation 8 years). A few (4 per cent) had worked in higher education for more than 30 years. Most had held other jobs before entering higher education. For almost three quarters (73 per cent) the predominant occupational background had been in school or vocational teaching.

Teaching Area and Levels

Their teaching seemed to be spread over the full range of course levels from diploma to doctorate with involvement in bachelors, graduate diploma and masters courses being the most frequent. The areas of major teaching responsibility as reported were: Psychology and Adult Development (21 per cent); Adult Teaching and Learning (15 per cent); Program Planning (14 per cent); Communication and Organisational Behaviour (13 per cent); Historical, Philosophical and Social Foundations (10 per cent); Educational Management (9 per cent); Educational Media and Resources (9 per cent); TEASOL (3 per cent); and ALBE (3 per cent).

Time Spent on Professional Activities

The most time consuming activities reported were teaching, preparation for teaching, research and administration (each with a mean of more than 6 hours per week). Almost three quarters (74 per cent) would have liked to spend more time on research, with much smaller numbers wanting to spend more time on preparing for teaching (13 per cent) and working up new courses (14 per cent). Almost half the group (48 per cent) would have liked to spend less time on administration and about a quarter each on marking (24 per cent) and meetings (26 per cent).

Research Productivity

In terms of research and scholarly activities in the five years, 1990–94, the most numerous outputs were conference presentations, papers in conference proceedings, journal articles and the preparation of teaching materials—each with a mean of more than 3. Less numerous were book chapters (mean 1.8), books (mean 0.8), and non print materials (mean 0.7). About ten per cent of the group had received awards for their publications including three Houle Awards. Almost two thirds of the group (65 per cent) had received research funding over the past five years. Generally, this funding was quite modest and received from business, industry or government for applied research projects. However, a sizeable minority (16 per cent) reported having received more than $200,000 in that period.

Job Satisfaction

The more significant sources of job satisfaction were: working with students reported by 83 per cent of the group; research (64 per cent); working with peers (50 per cent); the intellectual environment (40 per cent); the subject matter (40 per cent); opportunities for professional growth (39 per cent); and service to the field (38 per cent). The desired age for retirement had a mean of 58 years. The vast majority of the group were satisfied with their job (76 per cent), and would choose the same career if they had their lives to live over again (78 per cent).

Summary

In summary, it may be said that the typical faculty member who teaches in adult education courses of study:

- is male (71%)
- is about 48 years old
- was born in Australia (76%)
- of non-Aboriginal parents (96%)
- and doesn't speak any other language other than English (86%)

- has a masters (49%)
- or doctorate (40%) as his highest qualification
- and is not currently studying (67%)
- is a lecturer (43%)
- or senior lecturer (35%)
- whose appointment is full time (80%)
- and tenured (75%)
- has worked in higher education for 13 years
- and at his present institution for 11 years
- worked as a teacher before entering higher education (73%)
- works 51 hours per week
- and nominates working with students as the principal source of his job satisfaction
- would like to retire at 58 years of age
- is satisfied (40%) or very satisfied (36%) with his job
- and would make the same career decision again (78%)
- has in the last 5 years written 0.8 books, 1.5 chapters and 3.4 articles
- and made about 7 conference presentations
- has received some research funding (65%)
- most often from business and industry or state government
- usually this funding has been quite modest

Discussion

Superficially, the results of this study seem to support what many critics believe about the university teachers of adult education--that they are overwhelmingly male, generally older, and heavily involved in teaching. Such faculty, it is argued, are doubly irrelevant. Is not the field of practice increasingly female and younger? Is not the field of study increasingly dominated by the demands of the university's research agenda? But are such criticisms completely justified?

The results reported above are a snapshot of the situation taken at a particular point of time. A snapshot, however, that summarises much past history and can, if carefully read, provide some indication of likely futures. The over 50 years of age group were overwhelmingly male (87 per cent), a result of the recruitment practices of 25 years ago. The under 50 years of age group was much more evenly divided, 62 per cent male to 38 per cent female, a reflection of the changing recruitment policies in more recent times. In the 1996 round of faculty promotions at the nation's largest school of adult education, four out of five of those promoted to senior lecturer were women. Moreover, the over 50 years of age group are starting to move on encouraged by university programs of early voluntary separation. Again, these retirees have been overwhelmingly male.

Similar trends can be seen in the data concerning research and qualifications. More than half of the female respondents reported current involvement in formal study while less than one third of males so reported. The very oldest and very youngest were least likely to be involved in research activity. It was the middle group that reported the heaviest involvement. While there is a time lag, it appears that the situation in the university teaching of adult education does, in general, reflect the field.

Conclusion

This study, though clearly preliminary in nature, has provided much valuable information about university teachers of adult education. Information that was not formerly known. Moreover, the findings suggest that this is an area in transition and that further more sophisticated studies should be undertaken. Finally, the study suggested as many new questions, if not more, than those it answered. Many of these questions could be profitably followed up using more qualitative methods.

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Roger Morris, Associate Professor, School of Adult Education, University of Technology, Sydney, PO Box 123, Broadway, NSW, 2007 Australia.

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THE PROGRAM PLANNING WHEEL—"THE SON OF S.A.M."

Peter J. Murk, Ph.D. and Jeffrey L. Walls, SPHR

Abstract

The Systems Approach Model (S.A.M.) was introduced in the Fall of 1986, by Drs. Peter J. Murk and Michael W. Galbraith in *Lifelong Learning*. In 1988, Drs. Peter J. Murk and John Wells published an expansion and follow up to the S.A.M. Model entitled: "A Practical Guide to Program Planning," in the *Training & Development Journal*. S.A.M. is an integrated, nonlinear program planning model. The Program Planning Wheel was developed by Jeffrey L. Walls to pictorially transform the evolution of S.A.M., to deal with internal and external influencers. The Program Planning Wheel, viewed as a macro and as micro system, highlights the concepts of evaluation and follow up as the central focus to all phases of program planning, irrespective of any traditional linear starting points. The Program Wheel is designed to give program planners the creativity and freedom to enter and stop at any point along the wheel, to reach their major objectives and attain their desired program outcomes.

Introduction

Continuing professional education and training programs from enrichment classes to conferences will continue to expand rapidly in the next decade. Planning successful programs is a necessity to meet the demands and pursuits of a lifelong learning society. Programs for educators and their clients must be both flexible and meaningful to meet the constituents' needs and concerns, to address the internal and external influencers, and to fulfill the planners' needs, and the organization's expectations. According to distinguished educators, Sork & Caffarella, "Planning refers to the process of determining the end to be pursued and the means employed to achieve them. In adult education, planning is a decision-making process and a set of related activities that produces educational program design specifications for one or more adult learners" (1989, p.233). Therefore, with that charge in mind, and knowing that the planning process is no longer considered an isolated series of activities, but a complex set of procedures, planning should be viewed as an interactive process among the organizers and the constituents. We plan to present a new planning construct (Program Planning Wheel) based on a review of the major authors of the program planning literature and their contributions. The Wheel is an outgrowth or evolution of the Systems Approach Model (S.A.M.) and will be distributed during the presentation.

Important Program Planning Literature Reviewed for Commonalties

A major concern of adult education, according to Cookson (1995) is how practitioners might benefit from adult education theories on program planning. Cervero & Wilson (1994) have categorized the various theoretical contributions as: 1) classical models; 2) naturalistic (interpretive) models; and 3) critical models. Classical models are drawn from Tyler's (1950) instructional planning approach to prescribe what, in the view of their respective authors, should be. Most positivistic models suggest a scientific approach to program planning, usually linear and sequential; value free and context free, as long as the prescribed procedures are followed carefully. Naturalistic (interpretive) models attempt to describe what actually happens. They tend to believe that reality is a changing dynamic that can only be understood through reflection of past experience(s), to which adjustments can be made and from which actions can be determined (Merriam, p.48).

Practice to theory is the guide as to how planners should plan and problem-solving is the method though which problems (programs) are activated. The planners reflect on the context (Schon, 1983) and act on their best judgments as they find meaning through interpretation of the experiences from the context (Carr and Kemmis, 1986) and then incorporate the plan(s) into action. Critical models, on the other hand, focus on the inequitable balances of power between those who mandate and plan educational programs, and those who participate in them. Most classical and naturalistic models comprise the following steps or stages: 1) inputs of a learning needs assessment; 2) process directed to those needs; 3) outcomes that represent the learned behavior; and 4) feedback in the form of an evaluation that proves the information necessary to repeat the programming cycle. Program planning according to Cervero

& Wilson (1994) is a social, political and participatory process that should empower the stakeholders/participants in discovering alternative realities through an effective dialectic process of negotiated interests. These authors have challenged the completeness of all three types of program planning models. According to Cervero & Wilson (1994), the classical and naturalistic models are incomplete in that they fail to consider program planning as a political process in which planners must negotiate with different sets and concerns of the stakeholders pertinent to any given program. Critical models emphasize such things as imbalances of power relations within the program (system), but seem weak on realistic applications for practice. Although Cervero & Wilson discuss what seems to be missing in the three types of program planning models, they stop short in offering an updated (revisionist) planning model of their own.

Most traditional program-planning models for continuing professional education and training are linear in design. An extensive review of the literature (Tyler, 1950; Houle, 1972; Knowles, 1970; Pennington & Green, 1976; Sork and Buskey, 1986) revealed that most programs contain sequential steps in their linear program planning design process: 1) assessing needs; 2) establishing program priorities and responsibilities; 3) selecting program goals and objectives to address suitable themes; 4) allocating available resources; 5) selecting appropriate teaching and learning techniques (strategies); 6) evaluating the results or outcomes; and 7) determining the program's effectiveness (accountability). Sork and Buskey (1986), after studying 50 training program models, found the same aforementioned sequential steps in the planning process and mentioned that there was a lack of cross-referencing of models in the literature of program planning in adult and continuing education and an absence of cumulative development models.

Boone (1985) compared and evaluated nine program planning models and classified them according to context, scope, philosophy, perspective, applicability, and primary themes. The basic similarity in the models studied included the basic programming processes: 1) defining problems or needs; 2) setting objectives, goals, and means; 3) conducting formal and informal learning activities; and 4) explicitly or implicitly evaluating the process. Boone's review and analysis, confirmed that the models seemed to follow the linear, sequential process of programming. Some models emphasized involvement on the part of the planners at the initial stages; others called for comprehensive involvement throughout the event or program. Nearly all the models included an instructional design process that includes both an evaluation and accountability requirement.

Kowalski (1988) proposed an integrated planning model composed of eleven steps. He addressed some of the major forces impacting the program outcome, internal and external forces through an advisory committee representing various constituents, and examined the internal and external restraints. His model proposed that planners develop a philosophy and mission statement to directly interface with the organization to determine that everyone is on track and to cultivate internal ownership. Marketing the program was a means to remain in communication with the internal and external publics regarding the success of the program. Evaluation measures that had been developed during an earlier step (formative evaluation) were reviewed and the program outcomes were determined through summative procedures. Steps of the whole planning model were reviewed, revised, and repeated.

Designed to help understand the complex decision making of planning processes, Sork and Caffarella's model (1989) of six basic elements for program planning was studied to "identify controversial or contentious issues related to each of the major phases or steps of planning and to point out areas in which there remains substantial gaps between what theorists say should be done and what practitioners do" (p. 29). The six steps of the Sork and Caffarella meta-analysis planning model are: 1) analyze planning context and client systems; 2) assess needs; 3) develop program objectives; 4) formulate instructional plan(s); 5) formulate an administrative plan; and 6) design a program evaluation plan. These six steps for program planning were derived from an analysis of various assumptions about the considerations for planning programs.

The most important components of a successful program planning process can be discussed through S.A.M., an integrated nonlinear model, articulated by Murk & Galbraith (1986), expanded and developed by Murk & Wells (1988). S.A.M. consists of five components that are dynamically interrelated, yet independent. However, for S.A.M. to be successful, all five components must be used, although not in the traditional linear fashion (Murk & Wells, p. 45). S.A.M. has five components in a systems approach: 1) needs assessment; 2) instructional planning and development; 3) administration and budget development; 4) program implementation and the monitoring process; and 5) evaluation procedures. Murk & Galbraith (1986) noted that any of the five components may be called for depending on the special needs of the program planners, the constituents, and that evaluation occurs throughout the entire planning process.

Planners using S.A.M. are not constrained to conduct programs in a step by step or linear approach. Relative to the interrelatedness of the S.A.M. components, S.A.M. allows the components to be executed in the order that makes the most sense, depending on a variety of circumstances. For example, the knowledge gained from a previous successful program (evaluation) serves as the starting point for a similar, more recent version. In this illustration, the planners reviewed the program planning process from the implementation phase, thereby supporting the nonlinear approach to program planning (Springer, 1995, pp. 50-51). The Systems Approach Model allows greater flexibility, practicality, and creativity than linear models. "S.A.M. may be used as a holistic approach to the overall program planning, teaching and learning process. As a planner, the model components may be used as diagnostic instruments to assess learners' needs, to establish meaningful instructional objectives, to set up and properly administer a realistic budget, to ensure a logical agenda of activities and to evaluate procedures appropriately" (Springer, p.47).

Chang (1995) reviewed the most recent program planning models from the literature: Murk & Galbraith, 1986; Sork and Caffarella, 1989; Bennet and Rockwell, 1994; Caffarella, 1994; and Cookson, 1995; and she concluded: "Most program planning theories and models in adult and continuing education suggested that planning is a complex and dynamic interplay of decision making, as opposed to a step-by-step deductive ordering. It is the comprehension of all elements and considerations necessary for achieving a responsible program that contributes to successful outcome(s) for both planners and learners" (p. 29).

The Program Planning Wheel—"The Son of SAM"

The Program Planning Wheel is an evolution of the original S.A.M. model, hence the nickname, "The Son of S.A.M." The Wheel provides a ten year retrospective on the original S.A.M. model, supporting a "what we now know" aspect. The Wheel, in its inherent design, continues the original S.A.M. concept as an integrated nonlinear approach to program planning. In addition, the Wheel's design gives program planners a hands-on working tool, to create and evaluate the components of a successful program. The Wheel also provides a means of explaining the program planning process through a model that closely simulates the actual practice of program planning.

As a working tool and as a means of explaining program planning, the Wheel addresses the problems with program planning identified by Sork and Caffarella in their chapter "Planning Programs for Adults" (1989). They indicated, "Although the practice of planning rarely follows a linear pattern in which decisions related to one step are made before decisions about the next are considered, the process can best be understood in a stepwise fashion whereby the logic of one step preceding or following another step is explained. However, loops operate in practice to make it possible to skip steps temporarily, to work on several tasks simultaneously, and to make decisions that appear to defy logical sequence" (1989, p. 234). The Planning Wheel provides a model that demonstrates these "loops" and can therefore accurately explain the program planning process in something other than a "stepwise fashion." Sork and Caffarella complete their chapter by stating, "Although we possess no data to confirm it, we have the impression that the gap that has always existed to some degree between theory and practice has widened since the publication of the last *Handbook of Adult Education* in 1980. Several possible explanations may account for this widening: 1) practitioners take shortcuts in planning in order to get the job done; 2) contextual factors largely determine how planning is done; 3) planning theory is increasingly irrelevant to practice" (1989, p. 243).

In Springer's study (1995), he indicated that there was an inherent sequential process that occurs in the planning of the "final version" of end products. He states, "Final versions of activities (budgets, programs, and so on) cannot be determined until the required predecessor step is completed" (1995, pp 52-53). However, in practice, contextual demands may not always be sequential. They could follow these probable situations: a supervisor presents a "pet" program to a planner and requests that it be implemented now, or that a request is made for a program to be implemented "yesterday" to respond to a competitor's program. Based on these examples, the programs could not be implemented using Springer's model (1995, p. 53) unless a budget was developed, the instructional planning was done, and a needs assessment performed. This is the contextual fallacy of linear, sequential models when transferring them from theory to practice; unless each predecessor step is completed, a "final version" cannot be performed in theory, but it can be performed in practice.

The Components of the Wheel

The predominant components of the program planning process are highlighted on the Wheel as: Evaluation and Follow-up, Educational Process Determinants, Needs Assessments, Instructional Planning, Administrative and Budget Development, and Program Development and Implementation. Internal and external influencers are also included, depicted as constantly revolving around the outer part of the Wheel and therefore influencing the planning process. Each of the main components on the Wheel are subdivided, providing key interrelated, interdependent modules. Neither the main components nor the subdivisions are numbered, to stress the nonsequentiality of the Wheel.

The components of Evaluation and Follow-up are depicted as the "hub" or "core" of the Wheel, to graphically illustrate that this is a central function to each of the "spokes." Continuous evaluation and follow-up functions are crucial to successful program planning. Program planners cannot wait to perform these elements at the end of the planning process, as would be depicted in a linear sequential model. The subdivision of the evaluation function includes: Addressing and dealing with internal and external influencers; Designing progressive evaluation instruments and techniques; Reiterating and reviewing program goals; Identifying and correcting problem areas and concerns; Evaluating instructional objectives; Determining instructional effectiveness; Obtaining constructive criticism.

Addressing and dealing with the internal and external influencers is a key issue in the evaluation and follow-up process. The influencers of competition, culture, economy, politics, and technology influence the planning process internally as well as externally. The influencers can often direct, facilitate and cause programs to succeed or fail. (The constituents or customers are not listed in this section, even though they can provide the ultimate influence. Because of their direct influence, the needs of the constituents are addressed on the Wheel in the Needs Assessment "spoke"). Internally, the influencers are typically interrelated. The competition occurs between individuals and/or departments; each competing for limited resources. One department may have more technology, or might be better equipped to utilize the available technology than another, thus influencing the support for their program. Eventually, those with the best political connections and not necessarily the best program concepts, might receive approval for their ideas. The internal culture can be shaped by these actions and future projects can be influenced. This can motivate some to continue to develop new ideas, yet demoralize and stop others.

Externally, the influencers can be interrelated as well. However, the competition might be the single most continuous force facing any organization. Rivalry can stimulate price cuts, cause negative advertising, create additional services for the customers, and improve the quality of what is offered to the customer. The customers win, while some competitors fail. Those that enter a market first, or those that can best serve a niche of the market, or those that most clearly identify the customer's needs and service those needs, may be the ones that survive the competitive battle. Competitors can derive an edge when they develop or utilize technology to its fullest. Using computer on-line services, Internet, and inter-active television to develop and deliver programs will provide an edge for some. Politically, federal and state funding can be gained or lost depending on which political party is in office, or simply if the "budget" is not cut. All of the aforementioned variables impact and influence an organization's climate, as well as the society's culture. As the culture changes, the individual attitudes and beliefs can change. Perhaps, the organizational climate will become different, it may change over time. When lifelong learning becomes an organizational and social value, shared by many, the customers' purchasing power may drive the program planning process with their demands.

The Educational Process Determinatives section was not included in the original S.A.M. It has been added to the Wheel to identify and determine the individual characteristics that the program has been designed to serve. This is an important evolution for the model since these characteristics enhance the meaning and identify the purpose for the program. This section has an important connection in helping the planners, conceptually to identify some of the influencers externally and internally and to determine how they will be and dealt with. Other sections of the model will reinforce this process. Also, this section enables the evaluation process to measure and follow up on individual outcomes instead of simply reviewing a program as a whole. The educational process determinatives section is subdivided into the following components: Understanding, knowledge acquisition, or comprehension; Learning to do and acquiring new skills; Improving a skill: learning by doing; Practicing a skill: producing a product; Certifying a skill or talent; Participating in group activity: developing group skills and talents.

The Instructional Planning section focuses on the Program Purpose component. Again the influencers, internally and externally, are addressed and dealt with conceptually in this section by reviewing the overall purpose(s), outcomes, scheduling, and coordinating initiatives and functions. This section is subdivided into the following components: Defining program purposes; Identifying program outcomes; Selecting appropriate activities; Recruiting effective instructors and resources; Scheduling people, time, and facilities; Coordinating facilities and staff.

The Needs Assessment Section focuses on the Who and Why components. This section is subdivided into the following components: Determining participant goals and expectations; Identifying participant preferences; Developing survey instruments and questionnaires; Studying community structure; Categorizing existing programs; Establishing existing priorities. The important influencers, externally and internally, are addressed through community and organizational review, categorizing existing resources, and establishing new program dynamics to keep on interfacing with the organization.

The Administrative and Budget Development Section focuses on the Costs and Financial Support for the program. This section is subdivided into the following components: Formulating a cost-effective budget; Determining a fee structure; Writing a grant proposal and acquiring external support; Corroborating with the organizational mission and structure; Coordinating existing resources and programs; Substantiating the priorities as determined. The influencers, internally and externally, are addressed and dealt with as the planners corroborating with the organizational mission and structure, substantiating the priorities as determined and coordinate existing resources and programs to avoid duplication and to muster internal support, commitment and organizational dedication for the program.

The Program Development and Implementation Sections focuses on Activating the program and developing Accountability Measures. A key element often forgotten in the implementation phase is promoting the program. A successful promotional campaign may need more than just advertising. All promotional variables may need to be employed. In addition to advertising (any paid form), the following should be evaluated and considered: publicity (unpaid reports by journalists in newspapers, magazines, on radio, or television--PSA's), sales promotions (discounts for early registrations, discounts for registering or attending with a friend, etc.), personal selling (face to face), and packaging (linking programs, offering self directed learning options, offering the program through a television network or distance learning initiative). This section is subdivided into the following components: Producing instructional materials; Organizing support staff; Creating and launching a promotional campaign; Activating the program; Monitoring the overall program and accommodating special needs; Offering appropriate recognition and rewards. The influencers externally and internally, are addressed through the overall promotional activities and monitoring process during which the special needs of clients might be addressed, adjustments in the program can be made and accountability measures practiced--all of which help programs to be successful.

Applications and Implications

The Wheel is a working model that gives program planners a hands-on tool that provides a systems approach to planning. The Wheel's system approach can be adapted to a variety of multiple settings. It can serve the needs of administrators, instructors, trainers, and corporate users, as well as the planners. The flexibility, creativity, and practicality of the Wheel facilitate the planning process. Planners can put the Wheel in motion when they are faced with the following questions: How can we coordinate our work so that we can accomplish multiple tasks? Based on what the competition is doing, how can we create a program that will be a step ahead of them? How can we make the transition from a program idea to a program reality? Our last program was not as good as it might have been; where and how do we start over? The Wheel encourages a nonlinear approach to program planning, but it does not preclude a linear approach. If a planner has a preference to a more linear method, the Wheel can accommodate this as well, allowing for sequential access. Depending on the learning style of an individual, one method may be better suited to that specific individual's needs. However, the Wheel bridges the gap between linear and nonlinear models. It also makes the transition from theory to practice a successful one. Finally, it addresses the contextual realities of the constituent and societal needs as well as the organizational expectations. However, if there is a concern regarding where to begin or how to start, consider the following: "Don't wait to begin: Put your hand on the Wheel and start turning!"

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Dr. Peter Murk, Ball State University, & Jeffrey L. Walls, SPHR, Indiana Institute of Technology

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RESEARCH IMPLICATIONS FROM LOWER ORDER DATA
FOR
IMPROVING PROGRAM PLANNING PRACTICE
IN
FIVE TYPES OF ADULT EDUCATION ORGANIZATIONS

Charles R. Oaklief

ABSTRACT

This survey described how lower order data (nominal and ordinal levels) provided a clinical opportunity for graduate students and allowed adult educators from five different types of adult education organizations to identify and discuss shortcomings in their practice by focusing on their strengths and weaknesses. The opportunity to reflect upon and discuss their educational programming was a first for most of the interviewees. Program planners in educational, health care, government and voluntary organizations reported those competencies related to determining and situation analysis of learning needs to be their primary area for improvement. Knowledge and skill in the marketing of educational programs for adults was reported next as needing considerable improvement and the knowledge and skills associated with evaluation of their programs was reported as needing some improvement. Those responsible for program planning in business organizations reported most improvement was needed in justifying and selling educational programs, applying learning to the job or problem and knowledge and skills associated with evaluating educational programming. An understanding of the socio-cultural context of the programming environment was considered essential.

INTRODUCTION

The planning, conduct and evaluation of learning environments and educational programs for adults is the one performance area where adult educators utilize most of their professional time (Oaklief, 1994). Their performance entails making realistic choices among competing alternatives (Houle 1972) while carrying out various program planning functions including identifying needs, determining program goals and learning objectives, conducting the actual programs and applying evaluation procedures. Through a systematic process practitioners strive for program success and transfer of learning to accomplish learner and/or organizational goals. Practitioners rarely schedule the time to revisit the planning, development, and conduct of their adult education programs (Sork, 1991) and to identify shortcomings in their practice by focusing on their strengths and weaknesses.

Interestingly, few other stake holders in the planning and conduct of adult education programs initiate any form of reflective or evaluative discussions relative to the causes of program success or failure (Oaklief, 1994). Although little rationale for this common behavior is reported in the literature, the resulting situation did provide an opportunity for students in an adult education graduate program to construct and participate in a clinical evaluation process to identify and share factual information for improvement of knowledge and skills with those responsible for planning and conducting educational programs for adults. The process was basic and exploratory in that lower order data described the information as reported by practitioners, however, it did offer the opportunity for making suggestions on the design of future research based on more appropriate data and a possibility for more stringent analysis.

The design and conduct of the project reported here was to determine those program planning competencies where practitioners believed they needed the most improvement. The interview process and the follow-up sharing of the results provided the opportunity to discuss program planning processes in a clinical perspective and to share the results of those discussions with adult education practitioners and students enrolled in a graduate course in program planning.

METHODOLOGY

Graduate students in Adult and Continuing Education that enrolled in a course in program planning over a four semester period during the 1993-95 school years selected and interviewed 200 adult educators who were actively involved in the process of planning, conducting, and evaluating educational programs for their adult audiences. This purposive sample included fifty practitioners from five types of organizations who were available and agreeable to become a part of the interview process. There was no attempt to meet the requirements of randomization or the assumptions necessary for a quantitative analysis of the data.

Those practitioners agreeing to participate were currently involved in performing program planning functions in five types of organizations including business and industry, educational institutions, government organizations, health care agencies, and voluntary organizations. The business and industry category was represented by manufacturing and service organizations where participants were involved in training or human resource development activities. Educational organizations included participants associated with community colleges, universities, and associations where programs were conducted for continuing education and community development purposes. The government area included federal, state, and local agencies whose personnel were involved in a wide-variety of training, development, and public awareness programming. Voluntary organizations included religious groups, public service agencies and community development interests.

The purpose of the project was to determine those program planning competencies where practitioners believed they needed the most improvement. The one hour interviews, conducted by graduate students, included a brief introduction and get acquainted period, review and reflection on the interviewees involvement in recent program planning events, and response to a list of commonly performed program planning competencies which were previously developed by class members. Interviewees were also queried about specific knowledge and skills relative to their personal performance of program planning functions beyond those listed on the interview sheets. Approximately fifteen minutes of the interview was devoted to discussing interviewee reflections on their programs and implications for practice.

The interviewees were asked to responded to eight general competency areas identified by class members. The competencies were developed through a review of the adult education literature and discussions with practicing program planners who were associated with the five organizations included in the survey. The competency areas were randomized in the survey form and included (1. Evaluating Programs, (2. Marketing and Advertising Programs, (3. Program and Project Management, (4. Applying Learning to the Job/Problem, (5. Determining and Situation Analysis of Learning Needs, (6. Instructional Design, (7. Working with Program Advisory Committees, and (8. Justifying and Selling Programs. In addition, interviewees were encouraged to identify other competencies over which they felt the need to improve.

DISCUSSION OF FINDINGS -

Graduate students summarized and critically discussed their findings at appropriate times during their semester's course work in program planning. Individual findings and analysis were then provided in report form for the purpose of future class discussions and feedback for interested interviewees as arranged by class members. The project confirmed that the performance of program planning functions, in the larger context of professional work in adult education constitutes one of the primary performance areas for adult educators. The process of identifying areas of practice needing improvement and to share and discuss that information with the interviewees was most beneficial to all parties. The process was also considered important as a resource in the further design and renewal of graduate course work, the development of in-service opportunities for adult educators and the formulation of more specific and valid research. The ranking of the eight competency areas for each of the five organizational grouping follows:

Program Planning Competency Improvement Areas
Reported by Five organizations
n=200
Business and Industry - Practitioners
n=50

Competency Areas	Ranking

Determining and Situation Analysis of Learning Needs	1
Justifying and Selling Programs	2
Applying Learning to the Job/Problem	3
Evaluating Programs	4
Marketing and Advertising Programs	5
Program and Project Management	6
Instructional Design	7
Working with Program Advisory Committees	8

Education Organization - Practitioners
n=50

Marketing and Advertising Programs	1
Determining and Situation Analysis of Learning Needs	2
Evaluating Programs	3
Justifying and Selling Programs	4
Program and Project Management	5
Instructional Design	6
Working with Program Advisory Committees	7
Applying Learning to the Job/Problem	8

Government Organization - Practitioners
n=50

Determining and Situation Analysis of Learning Needs	1
Evaluating Programs	2
Marketing and Advertising Programs	3
Justifying and Selling Programs	4
Instructional Design	5
Program and Project Management	6
Applying Learning to the Job/Problem	7
Working with Program Advisory Committees	8

Health Care Organization - Practitioners
n=50

Competency Areas	Ranking
Determining and Situation Analysis of Needs	1
Marketing and Advertising Programs	2
Program and Project Management	3
Justifying and Selling Programs	4
Instructional Design	5
Applying Learning to the Job/Problem	6
Program and Project Management	7
Working with Program Advisory Committees	8

Voluntary Organizations - Practitioners
n=50

Determining and Situation Analysis of Needs	1
Marketing and Advertising Programs	2
Instructional Design	3
Evaluating Programs	4
Program and Project Management	5
Applying Learning to the Job/Problem	6
Justifying and Selling Programs	7
Working with Program Advisory Committees	8

ANALYSIS

Practitioners in Business and Industry reported greater interest in improving their program planning skills over areas which appear to have a bearing on the efficiency and productivity of their respective organizations. This was not the case in the other organization types. Determining and Situation Analysis of Learning Needs, Justifying and Selling Programs and Applying Learning to the Job/problem were identified as the top three areas for personal improvement among business and industry program planners.

Those practitioners interviewed from Educational Institutions, Government Organizations, and Health Care Organizations reported their top three areas for personal improvement to be Determining and Situational Analysis for Learning Needs, Marketing and Advertising Programs and Evaluating Programs. Practitioners from Voluntary Organizations differed from other types by indicating Instructional Design as one of their top three areas for improvement.

Although interviewees appeared to easily identify programming competencies where they needed to expand their knowledge and skills they were consistent in expressing difficulties, challenges, or frustrations with the context or environment in which they carried out their programming functions.

CONCLUSION

To draw implications from lower order data, as presented in this research issues paper for the development of academic or continuing professional education for adult education practitioners is extremely risky. The process reported here, however, did provide for informal dialogue among graduate students and practitioners in which a rare opportunity for reflection and critical analysis of their programming efforts revealed program planning competencies in which additional knowledge, skill, and effectiveness was essential for future success. Although most practitioners interviewed were very much aware of the social, economic, and political (Boyle, 1981;Cervero & Wilson,1994) aspects of their program planning activities most reflected a traditional, linear or classical (Tyler, 1949; Apps, 1980) approach in the performance of programming functions. After discussing the results of their interviews, graduate student class members concluded that no one approach or model is adequate to describe current practice or to define future practice but that the program planning process continues to be dynamic, systematic, and very situational; a proposition held by other researchers in the field (Borer & Ellis, 1993; Mills, Cervero, Langone & Wilson, 1995). The interviewees were vocal about the cultural and political aspects which surrounded their planning efforts but very pragmatic regarding specific functional areas for personal development. Class members hypothesized that successful program planning practice calls for knowledge and skill in preforming various planing activities as well as a keen awareness of the social-cultural context within which their programming activities are conducted.

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Charles R. Oaklief
349 Bluemont Hall
Kansas State University
Manhattan, Kansas 66506

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TRENDS IN THE USE OF INSTRUCTIONAL TECHNOLOGIES IN THE WORKPLACE

Doris Oursler, M.A.

Abstract

This paper defines and discusses the major uses of instructional technologies used for staff development in the workplace. It compares the older dominant training paradigm with the current paradigm, and then introduces an emergent paradigm–the growing trend toward performance support systems. The shift from each paradigm to the next is displayed in a simple model. Discussion includes a comparison of computer-based training with electronic performance support systems. Certain issues regarding the uses of the newer instructional technologies are indicated.

Introduction

Technology is

> the practical application of scientific research. It may take the form of either inventions (new devices) or innovations (new methodology). While technology tends to be most associated with physical devices... it is important to realize that technology can be intangible in nature... It also encompasses methods, techniques, and procedures that result in traditions, regulations, social roles, and occupational skills... (Kearsley, 1984, pp. 1, 3).
>
> So while we often think of technology as devices and state-of-the-art gadgets with a variety of capabilities, the broader definition is more useful as we explore instructional technologies.

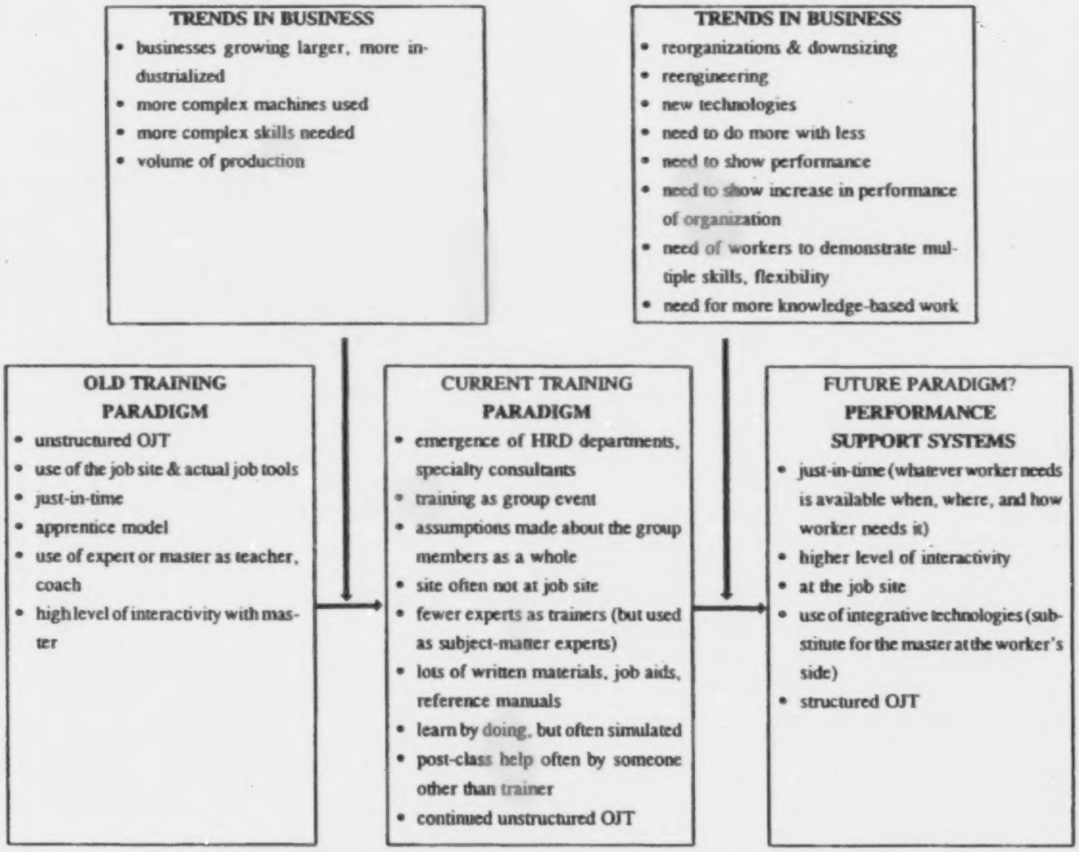
The use of technology for instructional purposes has been around for centuries. The tools that comprise instructional technology can include wax tablets of Egyptian times, the lap slates that children used in schools 200 years ago, wall-mounted writing boards, and any books or written materials. Electricity gave us overhead projectors, slide and film projectors, and light pens. But the newest cousins of these plug-in devices rely not only on electricity but also on computing power. Included in this group are personal computers (PCs), liquid crystal display (LCD) plates for projecting a PC's image to a movie screen, touch screen monitors, and digital devices such as CD-ROM and videodiscs, as well as various systems such as computer-based training systems, virtual reality, multimedia, and the Internet.

As part of this discussion, A Model of the Changing Training Paradigm (Figure 1) displays the relationship of the pre-twentieth century training paradigm with the current paradigm. It then explores the emergence of what may be the future paradigm, called performance support systems. During the existence of any one paradigm, certain business, economic, and social forces act to eventually contribute to the subsequent change. The next section of this paper attempts to explain the elements in the model.

A Model of the Changing Training Paradigm

In the older paradigm training was realized on the job, at the job site, using the actual job tools. This on-the-job training (OJT) was largely informal. The master worked with the novice. During the subsequent interaction, the novice achieved a knowledge and skill level acceptable to the master. Help was always readily available from the master. Gery calls this the first "expert system" (1991, p. 8). This model in some form served fairly well for centuries and was seen most prominently in apprenticeship programs. During our last century, however, an entirely new model took over, rendering the older model as too narrow, inefficient, and expensive for most organizations. Reasons for the change are many, including large numbers of novices, the growing complexity of skills needed to perform the job, the often-changing nature and diversification of the work, and the rapid and intense rise in the use of sophisticated technologies in the workplace.

In the current model, training has evolved into its own separate industry. Companies developed dedicated departments called human resources development (HRD) for the designing, implementing, and centralizing of training and staff development programs. Whole buildings and specialty laboratories were built for training functions. Businesses created "corporate universities" as a sign of their commitment to employee growth. Independent consulting firms also became prevalent as well as dedicated help desks that specialized in supporting various types of work activities and answering questions after training. Despite trends at centralization, OJT never went away, but its product was often uneven, inconsistent, sometimes inaccurate, due to it being unmanaged and unstructured (Jacobs & Jones, 1994).



TRENDS IN BUSINESS
- businesses growing larger, more industrialized
- more complex machines used
- more complex skills needed
- volume of production

TRENDS IN BUSINESS
- reorganizations & downsizing
- reengineering
- new technologies
- need to do more with less
- need to show performance
- need to show increase in performance of organization
- need of workers to demonstrate multiple skills, flexibility
- need for more knowledge-based work

OLD TRAINING PARADIGM
- unstructured OJT
- use of the job site & actual job tools
- just-in-time
- apprentice model
- use of expert or master as teacher, coach
- high level of interactivity with master

CURRENT TRAINING PARADIGM
- emergence of HRD departments, specialty consultants
- training as group event
- assumptions made about the group members as a whole
- site often not at job site
- fewer experts as trainers (but used as subject-matter experts)
- lots of written materials, job aids, reference manuals
- learn by doing, but often simulated
- post-class help often by someone other than trainer
- continued unstructured OJT

FUTURE PARADIGM? PERFORMANCE SUPPORT SYSTEMS
- just-in-time (whatever worker needs is available when, where, and how worker needs it)
- higher level of interactivity
- at the job site
- use of integrative technologies (substitute for the master at the worker's side)
- structured OJT

Figure 1 - A Model Of the Changing Training Paradigm

Certain characteristics mark this current training trend: training as a group event (although with the emergence and increased popularity of computer-based training two decades ago, a larger percentage of training is now being conducted on a more individual basis); training at a site other than the workplace; the removal of experts from the training experience with a dedicated staff person, called trainer, hired to do the job; and reliance on written manuals and job aids as training and post-class support devices. Training is an event, a set-apart time for the learning of skills for the job. Further characteristics include the assumption that an audience (or class of students) has relatively similar characteristics and learning needs and, further, that they recognize those needs; that all prerequisites to the learning have been met; that the designers of the course and its materials know more than the learners (although they may have consulted with experts, known as subject-matter experts or SMEs); that the jobs to which the learners will return will remain somewhat static so that the learning experience will retain its relevance; and that learning "about" something will somehow translate into proficiency on the job when it comes time to use the new material or skills. Finally, there is at the core the individual and his or her behavior: training's focus is largely on behavioral change.

These are broad generalizations. We see a wide variety of programs, some higher in quality than others and varying in the degree to which they utilize adult learning principles: understanding individual learning differences, learning by doing (albeit in simulated settings), using tools and scenarios that represent real or nearly real work situations, planning training in modular units so that more choice is available and more convenient timings offered, and involving learners in the needs assessment, design, implementation, and evaluation of the training product. The following four examples utilize various advanced tools and show creativity in their design of integrating employee need with organizational need.

- Motorola instituted a PC-based virtual reality (VR) program that replicates the company's assembly line (Adams, 1995). The training is used worldwide. Preliminary results using test groups have shown that the staff trained on the VR method learned faster and made fewer mistakes. One manager observed that the learners "become totally immersed in the virtual environment and seem to absorb concepts much faster" (p. 46). Although expensive to initiate, the program is starting to show a significant cost savings over more traditional methods of training.

- Amdahl Corporation set up a company-wide mini-version of the Internet which, in essence, emulates the Internet and contains all the manufacturing manuals among other pertinent company information (Filipczak, 1995). Staff worldwide can browse just as they would with the Internet and locate the most current data. In fact, each department and even an individual within the department keep a home page describing that department or individual's functions. Other home pages provide online training and exercises on very specific subjects. Cost of setting up this system was relatively low, and Amdahl is working on improvements of the search capabilities.

- NASA has used instructor-led courses and video for much of its safety training. Since new safety concerns need to be addressed quickly, however, NASA decided that video took too long to develop (Lindstrom, 1995). They now use presentation software to create a conventional slideshow and multimedia presentation. Then they add questions and use the same program for a self-running program that technicians can use individually and at their own pace. Further the same graphic images (which have been "burned" onto CD-ROM discs) can be used by an instructor in a classroom and printed onto slides, overhead transparencies, or paper training materials. The designers note that there are no sophisticated performance measurement tools, but, nonetheless, excellent programs are created at the speed with which the organization needs them.

- Lexus supplied computer-based multimedia training and performance support to the sales and management staff in its various dealerships (Irish, 1995). After a comprehensive needs analysis and focusing on a hoped-for reduction of turnover, Lexus determined they wanted their own program, not a packaged program. Utilizing a fictitious city called Lexopolis, learners engage in a series of scenarios to learn more about their product and practice dealing with various sales situations.

These examples resulted in productivity increase, employee satisfaction, and certainly satisfaction on the part of the organizations. But there are signs that training today is not demonstrating the effectiveness to the parent companies in a manner suited to what newer patterns of business demand, despite the use of sophisticated and often well-designed and well-utilized instructional technologies.

> A kind of paradigm shift that is happening now is looking at outcomes and results in terms of business results... We're now no longer just talking about individual accomplishment, we're talking about organizational and business accomplishments. We used to be very much in "the training biz," but now we're talking much more about the performance business (Harless and Rossett in Geber, 1995, p. 62).

The organization's focus on its output is at the heart of this phenomenon as businesses find themselves in an intensely competitive environment in a global market and struggle to be more flexible and respond more quickly to changing and complex environments. Words such as reengineering, downsizing, and rightsizing have characterized business today, as companies perceive that their survival and future growth depend on doing more with less.

With these changes in the business world, we now see profound changes once again in the training model. In a recent survey (*Training & Development*, 1994) of 400 HRD professionals, the American Society for Training & Development (ASTD) predicted the training trend that they expected to have the biggest effect on their organization was "the increased use of just-in-time training delivered in the context of a job or a task" (p. S32). What is interesting is that the change may actually bring back some of the benefits that were sacrificed in the move from the old to the current training paradigm, benefits such as a higher level of interactivity with the "expert" (experienced coworkers as well as sophisticated computer databases) and the just-in-time concept of support. Without some of the newest technologies, despite the business trend, the move to the new paradigm might not be possible, at least not in a form that can produce the greatest benefit to the organization.

What might be our new paradigm, performance support systems is best defined as an integration of all available resources to "provide whatever is necessary to generate performance and learning at the moment of need" (Gery, 1991, p. 34). Training should provide an environment for the worker that is responsive and not hostile, as opposed to the common scenario of "too much too soon, too little too late, an unclear response, a response that's inconsistent with what was previously communicated–or no response at all" (p. 34). The worker's perspective is at the heart of the design. Performance support is not actually a training technology by itself. It is a tool of the organization that has as its goal the enabling of people to perform their work in an environment of complete support. Gery lists common questions and appropriate responses that occur when one does work, e.g., (1) "Why do this?" (explanation, example/consequences), (2) "What is it?" (definitions, illustrations, descriptions), (3) "What's related to it?" (available links), (4) "How do I do it?" (procedure, interactive advisors, demonstrations, and structured paths, such as flowcharts, step charts, job aids), (5) "Show me an example…" (examples), (6) "Teach me…" (interactive training, practice activities with feedback, assessment or testing), (7) "Assist me…" (interactive advisors), (8) "Advise me…" (structured paths, etc.), and (9) "Let me try…" (practice activities, simulations) (p. 33). These question-and-response scenarios are reminiscent of the master-novice, just-in-time model of training and seem to engage more relevantly certain adult learning theories.

While industries claim to allocate increasingly more resources (time and money) on training workers, the dominant training paradigm seems to be evolving into something quite different. Gery argues that

> training in classrooms is an artifact of the last 30 or 40 or 50 years. And as an artifact, I think it's a unique thing that happened as a result of certain conditions. The mental model was the classroom from public schools or universities, which trainers felt comfortable with. At the same time, businesses were growing rapidly, so the old apprenticeship or on-the-job-training models did not work. So we started to pull people out of the workplace and decontextualize the learning and put it into a classroom. We went from just-in-time and just-enough learning at the moment of need to this decontextualized, just-in-case, subject-matter-based training. But what I see now is the possibility, with digital technology, to return to the model of the way people learn best and provide them with resources at the moment of need in forms that are useful to them (Geber, 1995, p. 62).

Comparing computer-based training with electronic performance support systems

Much is written about computer-based training (CBT). CBT has been around for over two decades in a number of different forms and can be defined as "an interactive learning experience between a learner and a computer in which the computer provides the majority of the stimulus, the learner must respond, and the computer analyzes the response and provides feedback to the learner" (Gery, 1987, p. 6). CBT promised and still promises a number of benefits to the learner and the organization: (1) varying amounts of learner control over when learning will take place and amount of content covered during each session, (2) opportunities for skipping, repeating, and testing out of sections or modules, (3) reaching larger numbers of people at, in most cases, lower cost, and, (4) perhaps most significant of all, a return to a higher level of interactivity. CBT has essentially taken the classroom experience and computerized it. However, the growth of multimedia and other technologies promise possibilities of increased levels of interactivity and varied and exciting learning experiences using the computer.

Companies continue to dedicate more resources to CBT. For example, IBM delivered about five percent of its education via CBT in the 1980s; ten years later that figure rose to 30 percent (Geber, 1990). Currently 43 percent of companies use some kind of computer-based training (Galagan, 1996). One estimate predicts that soon about 60 percent of training will be delivered outside the traditional classroom, using some sort of computerized technology (Geber, 1990). The companies most likely to use CBT are *Fortune 500* companies, military contractors, and organizations like banks and insurance companies that already are heavy users of computerized technology for their work (p. 29).

Interactivity is central to sound computer-based instruction, whether it be programs developed using simple, off-the-shelf authoring packages or more elaborate programs. Yet the design of nearly all currently-used CBT retains the current training paradigm: there is a specific, narrow set of learning objectives. The computer-based system (including the addition of multimedia elements) is basically a classroom experience made electronic. Again, many elements can make for a varied, lively, and growthful experience for the worker, but the training itself is still objective-based, and the experience is still largely linear, with a beginning, middle, and end.

A performance support system–specifically the electronic performance support system or EPSS–is not computer-based training; nor is it online help as we know it or any other single electronic reference, training, presentation, or support tool. Yet EPSS can and does use these elements in an integrated and interactive fashion. While CBT contains a centralized base of information that is structured in a series of predetermined sequences, EPSS contains a centralized base of information that can be accessed in multiple ways or can be pre-linked to the other components of the total system. A user's request for information, for example, can lead to opportunities for a definition or reference, a demonstration, a review of technical procedures, a refresher on current company policy, a guided exercise, a video or animation clip that provides a model and then allows an interactive role play, a question-and-answer session, or any of a number of other opportunities to understand the requested concept or piece of knowledge. While CBT is limited in how much user input it can accept, EPSS allows user input and manipulates it accordingly. While CBT is most often organized with the goal of bringing about proficiency before starting a job, EPSS is available at the job site to guide and assist during the job activity.

An example of an electronic performance support system helps demonstrate some of these key concepts. Intel, the well-known manufacturer of computer chips, struggled with the need to keep its line engineers informed of the many changes in the intricate design of the chips and the desire to use high resolution models to compare with their work during quality checks. Paper-based models were out of the question, as the workers operated in dust-free work situations. Intel adopted a system that displays on monitors a database of defect-free chips alongside chips with certain unacceptable conditions. Through icon manipulation, the engineers can continually check their work by calling up and rotating high resolution images without summoning human experts for assistance. Further, coaching can be achieved by audio. The operator has complete control over how much and what types of information to display. From this, Intel has reported increased productivity, keener identification of defects, and higher skill and knowledge levels. Of further benefit is a reported decreased in training time for new employees (Gery, 1991).

This is just one of many examples of companies experimenting with this new concept. Rosenberg calls EPSS a revolution,

> recognition that you can get to performance without necessarily going through learning, and I think it's a whole new paradigm, which CBT wasn't. We need to have many more examples, but I think this is where the future is. I also think the opportunities are there to create fabulous new information streams to replace training, so that people can access what they need when they need it (Geber, 1995, p. 68).

Emerging Issues

If indeed this change in training technologies is a revolution, the field must be prepared to deal with a variety of issues that are raised. First, the role of the trainer will most definitely change, perhaps to one that will take a broader, more systematic look at what the organization needs in the way of storing and accessing needed information using the new instructional tools. Questions must be asked (Gery, 1991) such as: (1) What persons and groups will emerge as the leaders in this revolution? (2) What kinds of incentives will staff need in order to work in the new environments? (3) How will certain job descriptions be written? (4) What will be the basis for promotions and salary increases? (5) What will be the effect on employee attitude when the amount of interaction with computers increases and the amount with humans possibly decreases? (6) What will happen to the training rooms, laboratories, and corporate universities? (7) Will there even be classrooms? (8) And finally, what type of empowerment will EPSS give to workers who currently feel stress and uncertainty in the present work and economic situation? Will they be inspired to reach out for further technological competence, understanding of systems approaches for work situations, and individual leadership? Who will support them in their new endeavors and how?

Conclusion

As we strive to understand where instructional technologies have been and where they are, we might feel more grounded and stable if we ask these important questions as the perceived paradigm shift takes place. Further, whatever our individual roles may be in this significant industry of educating our nation's working adults, we may be able to prepare ourselves more adequately to meet the new challenges.

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Doris Oursler, M.A., The Ohio State University
Sr. Technical Communications Analyst for Compuware Corp.
Contact author at 644 Indian Summer Dr., Columbus, OH 43214, (614)846-1344, ourslerd@aol.com

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EDUCATION FOR COMMUNITY:
WHAT PHILOSOPHY SHOULD GUIDE COMMUNITY DEVELOPMENT ACTIVITIES?

Lori A. Peterson

Abstract

Community development practitioners often believe that adult education leads to community change. How this education should occur, who participates and designs the education, what methods are used, and other education-related questions bring out underlying philosophical differences among community development practitioners. On the one hand are practitioners who believe in a facilitatory-based philosophy, choosing interventions which are designed to simultaneously help empower individuals as a community and to change the social structures within which they live. On the other hand are practitioners who believe in an assistentialist philosophy, choosing interventions which improve individuals who will then do their part in improving society. These practitioners believe that as individuals become more technically and administratively competent and responsive, conditions in society will be improved without further social structural changes. This paper is used to present an examination of these different philosophies about the nature of community development work.

Vocational education is often defined as a process of education established to prepare individuals to assume or become efficient in at least the three following life vocations: family member, community member, and productive citizen. The core of the University of Minnesota Department of Vocational Education's Mission is to "improve theory and practice and to prepare professionals concerned with education and training that enable youth and adults to carry out responsibilities of their vocations in the workplace, the family, and the community. The mission is accomplished by continually improving quality in teaching, research, and service in local, state, national, and global contexts" (Stone, 1995, p. 7). This paper examines an issue in education for community; namely, what philosophy should guide community development activities? The author begins by defining community, then explores a working definition of community development. Finally, opposing views of researchers and experts in the field in response to the issue in question are presented.

Toward a Definition of Community

Leonard (1994) stated that "when I talk about community, I am talking about a place and an experience, but both must rest upon the foundation of common good, that elusive, ethical, civic behavioral attitude and action that lifts us beyond our individual selves....It is people in covenant with one another and their environment--because being in community replenishes our character, our trust and our solidarity" (pp. 34, 36). O'Brien and Ayidiya (1991) defined community in what they called a "traditional way, including a reference to area, common ties, and social interaction" (p. 21). This traditional definition included the neighborhood as an important source of community in people's lives because it provides a territorial basis for identifying common interests and promoting social interaction.

Recently, the significance of community in the neighborhood has been challenged by some researchers (Fischer, 1982; Palisi & Canning, 1986; Wellman, 1979). These researchers argued that it is the metropolitan area and not the local neighborhood that is the territory where individuals find common interests and others who provide social support. Wellman stated that "residential propinquity still facilitates the provision of assistance, but the local area is now metropolitan and not the neighborhood. This implies that it is the physical availability of aid--by automobile, public transit, and telephone--which is operative and not the activity of neighborhood solidarities" (pp. 1224-1225). Fischer contended that metropolitan areas provide individuals with the ability to foster "personal communities" that are not bound by the traditional restrictions of kinship and territory.

Wellman and Leighton (1979) agreed that community without propinquity is possible because space no longer constructs movement and communication. However, they felt that the definition of community only in terms of interpersonal or friendship ties neglected other dimensions common to definitions of community, and that various community, economic, political, and socialization functions continued to have a basis in propinquity.

More recent research has described another emerging type of community that shares characteristics of both the neighborhood and metropolitan communities: an "organizationally dependentÓ community. This type of community demonstrates patterns of participation in the neighborhood and attachment among residents which are more a function of participation in local voluntary associations than of informal social networks (Crenshaw & St. John, 1989). The "organizational community has developed within neighborhoods in response to a more complex environment in which individuals who are not closely connected to one another create voluntary associations to mediate between their neighborhood and its environment, to defend against the city, to ward off external threat, and to form a foundation for residential cohesion" (p. 415).

In establishing a definition of community, Blishen, Lockhart, Craib, and Lockhart (1979) relied on sociological theory, in which a major component of community is the various forms of social bonding. Two distinct forms of bonding can be identified. The first type is bonds "rooted in socially determined inter-personal reciprocity networks" and the second is bonds that Òresult from economically determined interdependency contract relationships" (p. 30). Blishen et al.'s model examined communities from three perspectives: (a) economic viability, the community's economic dependence on or independence of the existing regional, provincial, or national economy; (b) political efficacy, the community's ability to mobilize and exercise its political power or process; and (c) social vitality, the community's ability to become mutually bonded in reciprocal relationships of trust and obligation. From these social relations, members receive and provide knowledge and information, resources, and the opportunity to resolve conflict and problems.

A Definition of Community Development

Chambers and McBeth (1992) stated that "scholars and practitioners alike have problems defining community development," and that the term itself "leads to varying and often contradictory definitions" (p. 20). *Community* derives from the Latin *communitatem* meaning *the condition or the quality of being in fellowship* (Barnhart, 1988, p. 195). Development comes from the Latin *disveleope* meaning to unwrap (Barnhart, 1988, p. 273). Community development, then, translates literally to *unwrapping of the condition of fellowship*.

Biddle and Biddle (1965) defined community development as a "social process by which human beings can become more competent to live with and gain some control over local aspects of a frustrating and changing world. This involves cooperative study, group decisions, collective action, and joint evaluation that leads to continuing action" (p. 78). Leonard (1994) believed that community development:

> is...an effort to help people get beyond self-interest and material gain and restore the power of community to sustain....Community development helps people maintain the balance between economic, social and environmental needs. It encourages people to see the whole picture. It engages citizens in democratic decisionmaking and action. It teaches critical thought, ethical consideration, careful planning, and involvement of all stakeholders so that the passion of material gain does not overwhelm human development and social and environmental justice. (p. 38)

The Philosophies of Community Development Practitioners

Given these definitions of community and community development, what underlying philosophies guide community development practitioners' work? How are these philosophies apparent in the role community development practitioners play? Various researchers have studied what the role of community development practitioners has been and should be, and their reactions to these findings have been mixed.

Ewert and Eberts' (1993) review of the community development literature suggested to them that community developers and other intercultural workers often hold "strikingly different conceptions of the nature of community development" (p. 234). They presented a dichotomous analytical model which opposes the facilitatory philosophy of community development against the assistentialist philosophy. In the facilitory conception, outside workers facilitate the development process but individuals act as the agents of their own transformation. People address problems collectively, working to change the societal structures that limit human potential.

In the assistentialist conception, outside agents provide knowledge, needed materials, and training in skills to improve the lives of individuals. Communities are improved as the collective result of individual transformations. Figure 1 highlights some of the differences between the two conceptions. In this paper, various researchers and experts' views of community development practitioner philosophies and the roles in which these philosophies are apparent are examined using Ewert and Eberts' conceptual framework.

	Facilitatory Conception	Assistentialist Conception
The task:	Transformation	Improvement
Unit of analysis:	Community	Individual
Locus of control:	Internal	External
Role of outside agent:	Stimulate critical reflection	Provide training and materials
Knowledge and skills of worker:	Building relationships	Technical knowledge

Figure 1. Conceptions of community development.

Facilitatory conception

The facilitatory conception, according to Ewert and Eberts, indicates a presence of deeply held beliefs that structures of social interaction and relationships should change in the face of injustice--for example, agencies should speak out on human rights issues. Along with this, the facilitatory approach requires that poor people be empowered, implying that practitioners trust people and believe in their capacity to solve their own problems. Facilitation also requires that the practitioner have the most important skill of being able to build relationships with people, and a view that local people should be given the opportunity to see a program through from beginning to end. Interventions in the facilitatory approach are designed to simultaneously help empower individuals and to change the social structures within which they live.

Those supporting a facilitatory approach include Freire (1970), who argued that unjust social structures limit human potential and therefore the success of development efforts. He defined the community development practitioner's task in terms of promoting the critical reflection that leads to learning and structural change. Freire recast literacy education as an instrument of empowerment, and others (James, 1990; O'Gorman, 1990) followed by recasting it as a tool for social transformation. Quinn (1994) proposed that the community development profession more closely follow the Native American concept of "societal rights" than the Euroamerican concept of individual rights.

Ewert, Yaccino, and Yaccino (1992) studied community development practitioner skills and postulated that effective practice involved the participation of people, local ownership of the decision-making process, the commitment of local resources, and the conception of practitioners as facilitators of change. Their respondents also espoused a belief in peopleÕs capacity, the value of indigenous knowledge, and the conception of development as a "process." Ewert et al. concluded that, for community development practitioners to be effective, "priority be given to developing interpersonal communication skills rather than project skills" (p. 31).

Others believed that community development principles are those associated with empowerment (of the individual or the community) through participation (Korten, 1990; Nesman, 1981; Tandon, 1988). This participation further assumes that individuals have innate capacities to affect change if given opportunities by their social structural environments.

In a literature review of the state of community development as a discipline, Christenson (1980) found three broad categories of development approaches used by practitioners: (a) self-help approaches; (b) conflict approaches; and (c) technical assistance approaches. He concluded that more than two-thirds of all articles in the discipline have stressed the self-help approach. This approach involves cooperation among community members to address issues of concern. Christenson noted that the primary benefit of this method is its inherent element of self-determination.

Dean and Dowling (1987) noted that community development specialists function as consultants who offer advice, provide assistance in organizing and finding resources, and encourage the community development process. Biddle and Biddle (1965) described the community development worker as an encourager whose role includes understanding the people, identifying with their problems, believing in them, and creating instances that will help them to solve their problems.

Horton (1992) presented a sociological model of black community development and argued that the most viable black communities are those that have internal mechanisms for development and control of the community. Chambers and McBeth (1992) stated that in order to maintain local control while the community is integrated into the larger social and economic structure, the community development process must place "major strength on the need to empower local citizens in democratic society" (p. 24). As a result, community development will be a process of helping people feel good about themselves and where they live. This process would recognize that communities grow as people grow, just as people may be revitalized as communities are revitalized.

Assistentialist conception

The assistentialist conception, according to Ewert and Eberts (1993), has a central premise that social and economic change is the product of individual changes. Individual investment incentives encourage economic growth. A second premise is that people, especially the poor, need outside help (assistance) in transcending their conditions. Assistentialists recognize structural causes of poverty, but also see poverty as due to individuals' failures. Poverty can be overcome by training individuals to better their present lives. Training in administration as well as in technologies is important for effective community development to occur. As individuals become more technically and administratively competent and responsive, conditions in society will be improved without further social structural changes.

Those committed to this approach have "greater confidence in various societal institutions, are more integrated into the status quo of society, and approach the process of change by working with individuals to be trained rather than as colleagues in community projects" (Ewert and Eberts, 1993, p. 244). Interventions in the assistentialist approach are designed to improve individuals who will then do their part in improving society.

The assistentialist concept was supported by a study by Lackey and Pratuckchai (1991), who studied the knowledge and skills considered by United States members of the Community Development Society as "most important" for doing community development work. Their respondents listed these most important skills as community analysis, leadership, project and program planning, written communication, needs assessment, and conflict resolution. The technical specialties Lackey and Pratuckchai's sample proposed as most important included community economics, organizational management, project planning, small enterprise development, public administration, evaluation, education, training methods, research, and ecology.

Favero, Meyer, and Cooke (1994) stated that community development specialists, functioning as public policy educators, can remain vital to a community by taking the opportunity to work on controversial issues. They, along with Barrows (1983) advocated that practitioners could fulfill this role best by avoiding becoming advocates of any particular policy option. House (1993) stated that development practitioners should and could incorporate this philosophy by using a utilitarian "alternatives--consequences" research and teaching method.

According to Christenson (1980), a technical assistance approach was represented by about one-fourth of all articles in the journals of community development. This method, said Christenson, assumes that behavior is determined by structure, and tends to emphasize addressing concrete problems such as rebuilding a community's infrastructure or developing strategies for economic development. It represents the predominant contemporary community development theme because its effects are thought to be the most enduring (Christenson & Robinson, 1989).

Durst (1993) stated that "unwittingly, community development and social workers…undermine the existing indigenous processes present in the community. In order to support communitarian processes, community and social workers may need to reassess their methods of practice" (p. 59). He studied two Aboriginal communities in the Canadian north and concluded that "community development workers and human service professionals need to be aware of the social impacts on the community from major economic development" (p. 58), and stressed that approach.

Conclusions

This paper has been written to present the philosophical perspective differences held about the nature of community development work. People's values, beliefs, and assumptions profoundly affect their development paradigms. Examining these differences can help agencies identify the differences in perspectives held by members of their staffs.

Development practitioners often believe that adult education leads to community change. How this education should occur, who participates and designs the education, what methods are used, and other educational questions bring out underlying philosophical differences among community development practitioners. On the one hand are practitioners who demonstrate a facilitatory philosophy by choosing interventions which are designed to simultaneously help empower individuals and to change the social structures within which they live. On the other hand are practitioners who demonstrate an assistentialist philosophy, choosing interventions which improve individuals who, practitioners believe, will then do their part in improving society. Is there room in the middle? It doesn't appear so.

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Lori A. Peterson, Ph.D. Candidate
University of Minnesota
Department of Work, Community, and Family Education
North 7971 County Road CC
Spring Valley, Wisconsin 54767

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ACADEMIC PROGRAM INTEGRATION: LINKING ADULT EDUCATION AND HUMAN RESOURCE DEVELOPMENT

Shari Peterson and Joanne Provo

Abstract

The landscape of higher education is being transformed as pressures for greater efficiency, accountability, and economic viability, challenge administrative and programmatic structures. In response to the challenge, one trend that has emerged in the field of Adult Education is realignment with other fields, particularly with the field of Human Resource Development. This paper addresses administrative restructuring and curricular alignment within academic programs through a case study which describes integration between the Adult Education faculty and Human Resource Development faculty in a large mid-western research institution, The University of Minnesota. Programmatic integration between compatible faculty units can be both efficient and effective in designing and delivering curriculum that meets the changing needs of students and the changing landscape of higher education.

Introduction

The landscape of higher education is being transformed in ways that were unforeseen a generation ago. Calls for efficiency and accountability while simultaneously demanding increased support for diversity, global awareness, and meeting the needs of "non-traditional" learners are concerns being addressed by faculty, staff, students, and administration in academic institutions. Mandated budgetary retrenchments have resulted, in many instances, in retirements being replaced with adjunct faculty, or not being replaced at all. The reduced size of the faculty is then cited as insufficient to sustain a separate program or department. Thus conversations about possible elimination of programs, and tenure associated with those programs, have escalated. It is no wonder that faculty perceive a challenge, even a threat, to their personal and programmatic academic survival when the rationale for program change is based on such circular reasoning. Nevertheless, many adult education programs have closed and other programs may be vulnerable to closure. As a result, the vitality of faculty, their programs, and their students is at risk. Tenured and tenure track faculty are concerned about losing or attaining tenure, and graduate students (potential faculty) are concerned that, after years of preparation, they may not have an opportunity to become faculty. Furthermore, the residual effects of calls for program efficiency are likely to impact the quality of life for students subjected to reductions in course scheduling, limited availability of faculty advisors and advising time, and changing curricular requirements. With heightening economic pressure, the vitality and professional fulfillment of current and future faculty are jeopardized as the rewards that traditionally existed in an academic career are threatened (Johnstone, 1994; Peterson & Provo, 1996).

One approach to appease administrative calls for efficiency is realignment of programs. While adjustments and the inevitable stress associated with change are imminent, program realignment also affords an opportunity to re-vitalize faculty, programs, and students. Recent research has lent support for the emerging trend toward the integration of Adult Education with other fields, particularly with the field of Human Resource Development (Peterson & Provo, 1996). This paper presents a case study describing integration between the Adult Education faculty and Human Resource Development faculty in a large mid-western research institution, The University of Minnesota. Programmatic integration between compatible faculty units can be both efficient and effective in designing and delivering curriculum that addresses the concerns of faculty, meets the changing needs of students, and responds to the demands of the changing landscape of higher education.

The Mandate: Integrating Adult Education and Human Resource Development Programs

The Adult Education faculty and Human Resource Development faculty in the College of Education and Human Development at the University of Minnesota were mandated in 1994 to integrate for strategic, financial, and competitive reasons. Faculty in the two fields initially found themselves differing philosophically. However, since programmatic alignment was inevitable, the need for intellectual integration was recognized. The 18-month realignment effort commenced with the development of a schematic that represented the integration of the two fields. The schematic also formed the conceptual framework utilized to develop a new course which would present an overview of the two fields, Human Resource Development and Adult Education. The new survey course became the introductory course for students admitted to a degree program with specialization in either field. The objective of the core course was to raise awareness of the similarities and differences between the fields, and thereby identify opportunities for the fields to forge alliances that would support one another. However, some key questions and concerns surfaced regarding the feasibility of integration.

Is Integration feasible?

Are the fields of Adult Education and Human Resource Development compatible to the extent that intellectual, as well as, programmatic integration is feasible? For Adult Education faculty, andragogical concerns emerged: Is integration consistent with sound adult learning principles? Might the field of adult education lose its identity by affiliating with the emerging field of Human Resource Development? Will experiential learning, self-directed learning, and transformative learning be replaced by training for performance? Will these perceived negative outcomes associated with "professionalization" of the field be realized? While HRD faculty embraced the notion of alignment with Adult Education, an unspoken concern seemed ever present: Will the adult education focus on the individual soften or weaken the HRD focus on organizational performance needs and linking of HRD goals to financial business goals? These difficult questions can be further explored through a review of some definitions, philosophies, and the development of a conceptual framework.

Multiple definitions of Adult Education (AdEd) have emerged over years of attempts to "define the field." AdEd faculty at the University of Minnesota accepted the Darkenwald and Merriam (1982) definition that describes Adult Education as a *process* whereby persons whose major social roles are characteristic of adult status undertake systematic and sustained learning activities for the purpose of bringing about changes in knowledge, attitudes, values, or skills. While acknowledging that other definitions exist, this definition is the one that has been included in University of Minnesota program brochures and planning guides. Human Resource Development (HRD) faculty at the University of Minnesota also accepted a *process* definition: HRD is a process of developing and/or unleashing human expertise through organization development (OD) and personnel training and development (T&D) for the purpose of improving performance. This definition, like that for AdEd, drew from a variety of definitions (Beckhard & Pritchard, 1992; Bennis, 1969; Cummings & Worley, 1993; McLagan, 1989). While there were clear differences in the definitions, there also appeared to be some common ground on which to build a rationale for programmatic integration.

A creative tension exists between the fields of AdEd and HRD, attributable in part to differences in philosophy. The AdEd philosophical focus is personal and social improvement and individual self-actualization, or social transformation; the philosophical focus of HRD is organizational effectiveness (Darkenwald & Merriam, 1982). HRD professionals stress the need to manage performance at the organizational and process levels, yet they also acknowledge that performance can be achieved at the individual level (Rummler & Brache, 1995; Swanson, 1995). Thus while there were clear differences in philosophy, some overlap seemed possible.

Conceptual Curricular Framework

Administratively forced together, but buoyed by the potential for establishing common ground, however slight, the faculty began to conceptualize the possibility for the fields to come together intellectually. If conceptual integration was possible, then curricular integration would be feasible. Figure 1 illustrates the conceptual framework which served as the foundation for the integration of the HRD and AdEd faculty, programs, and for the development of a new core introductory course, *Survey of Human Resource Development and Adult Education*. The content which emerged from teasing out a conceptual framework served as an integrating force for faculty and, ultimately, for students as well. Within the past, present, and future societal context (economic, demographic, competitive, technological, social, and regulatory) and poised within a systems framework, Human Resource Development and Adult Education are depicted as different fields with distinctive characteristics. Yet, the fields come together with overlapping characteristics regarding the same dimensions that define their uniqueness:

- Definitions, philosophies, and goals— While various definitions and philosophies exist regarding the focus of adult education on the individual, and the focus of HRD on the organization, recognizing that performance can be achieved at the individual level, as well as, at the process and organizational level provides a unifying basis for integration.
- Sponsoring agencies— Adult Education is the larger umbrella under which a variety of contexts exist to deliver educational programs to adults (e.g., community, cultural, governmental, and educational settings); however, business and industry settings are perhaps one of the most important contexts due, if nothing else, to the sheer number of employees who participate in organization development and training activities.
- Professional roles— Both HRD and AdEd recognize that adults perform in multiple roles, personal (individual), as well as, professional (employee).
- Processes— The processes and theories of Adult Education inform the practice of HRD (processes inherent in training and organization development); reciprocally, HRD practices lend contextual substance and richness to adult education theories.
- Participants— While one field focuses on individuals who come to an educational setting voluntarily and for their personal development, the other field focuses on employees who more often than not are attending an educational program mandated by their employer or necessitated by career demands; yet both fields have as a common denominator, the learner as an adult.
- Resources— The fields share the concept of creating a learning organization through the use of action technologies (discussed later) as a common resource that fosters adult learning and development, transfer of training, and organization development.

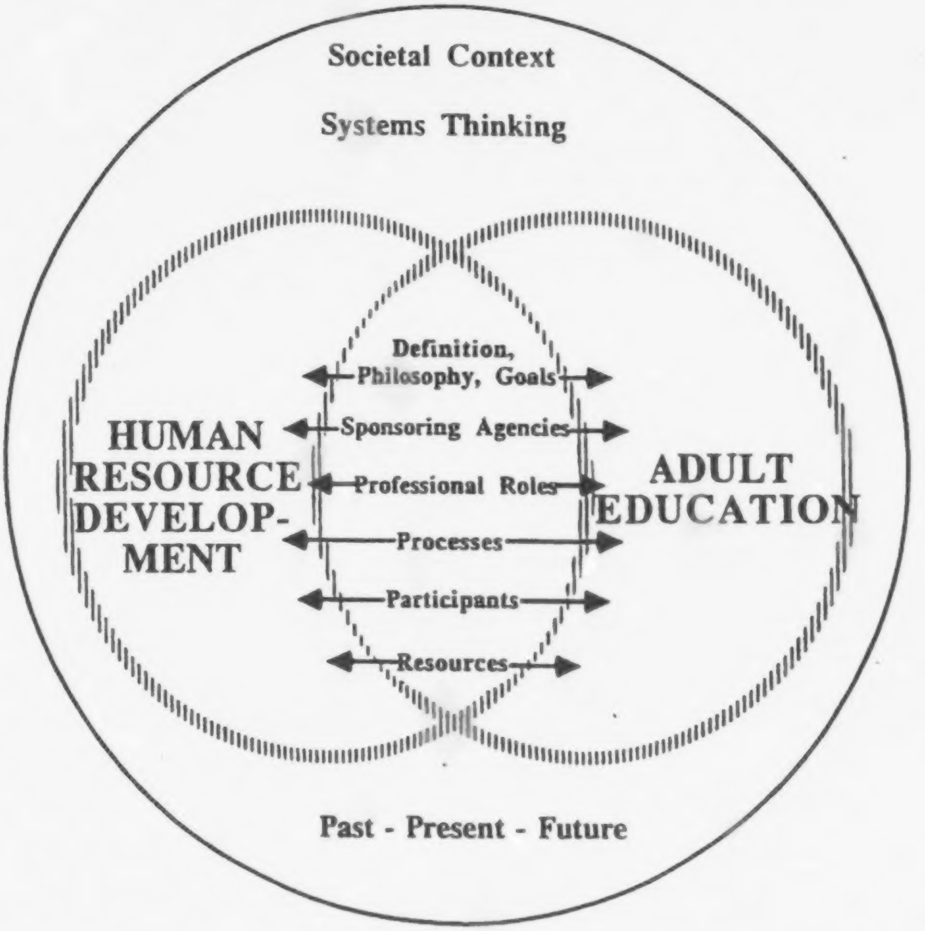

Figure 1. Conceptual framework for the integration of human resource development and adult education.

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To support their administrative, philosophical, and curricular integration, the AdEd and HRD faculty at the University of Minnesota came together to frame a collective mission that would symbolize programmatic integration: "The mission of the HRD/Adult Education Faculty Group is to provide leadership to and coordination of academic programs that develop leaders and scholars in Human Resource Development and Adult Education." The development of this mission statement was perceived as essential to building shared vision (Senge, 1990) against which both faculties might test their individual and collective objectives. Having a common mission and an integrated conceptual framework from which to draw, the development of a common programmatic core was perceived as desirable and feasible. In addition to an overview course on research methodology and electives relevant to their specialization either in HRD or AdEd, for students at both the masters and doctoral level, the following three core courses were required:

- Survey of Human Resource Development and Adult Education (the course described above);
- Strategies for Teaching Adults (cognitive development concepts of experiential learning, transformative learning, and self-directed learning that focus on individual development);
- Organization Development (behavioral interventions and processes that focus on organizational effectiveness at the individual, group, and organizational level).

The Integration: Where Adult Education and Human Resource Development Converge and Diverge

Programmatic integration at the University of Minnesota has increased efficiency not only for administrative purposes, but for students of HRD and AdEd as well. Some students whose masters degrees reflect an AdEd specialization have chosen a doctoral program specializing in HRD and vice-versa; the common core reduces the total number of new courses the student is required to take. Likewise, some students have chosen to incorporate the HRD certificate into their Adult Education masters or doctoral programs, thereby gaining credentials from both fields with a minimum of additional coursework. (A comparable AdEd certificate currently is under review). Curricular integration has reinforced the application of AdEd theory to the practice of HRD, while highlighting the importance of the contribution that HRD practice makes to the refinement of educational theory.

While complete intellectual integration may not yet be achieved, it is unclear that such a state is even desirable. Total convergence would eliminate the creative tension and negate the opportunity for dialogue and discussion necessary for each field to grow. Rather, an appreciation of the blending of cognitivism and behaviorism has begun to emerge. Cognitive growth, the goal of adult education is not incompatible with behavioral change, the hallmark of organization development and training. Both states are achievable, particularly when driven by the vision of a learning organization in which the natural curiosity and desire to learn by individuals are supported by managers who recognize the value of individual empowerment, teamwork, and action technologies (Watkins & Marsick, 1993). A learning organization recognizes that individual growth will lead to organizational effectiveness (Redding & Catalanello, 1993) and that organizational performance and personal mastery contribute to individual development (Senge, 1990).

Action technologies are another resource for blending cognitivism and behaviorism and thus for contributing to the integration between Adult Education and Human Resource Development. "Action technologies possess a unique power in that they combine the skills and interests of both researchers and practitioners to create new knowledge" (Brooks & Watkins, 1994, p. 14.). Action technologies include action learning which is present both in the fields of management and education and which draws on the principle of experiential learning. Action learning allows for professionals from different settings to come together to help each other find solutions. Both action learning and action research, in which a researcher works with a group to define a problem, collect data, and experiment with potential solutions, are consistent with the consultant as facilitator approach to organization development as described by Rothwell, Sullivan, & McLean (1995).

What has emerged is an identification of the application of adult education theory to practice in the field of HRD, and an identification of the ways in which HRD informs the theory of AdEd. As one graduate student succinctly concluded, "Human Resource Development is directed at individuals to benefit the organization, whereas Adult Education is directed at society as a whole to benefit individuals" (C. Tenhoff, personal communication, 1995). This comment also reflects recent work by Rifkin (1995), who advocates for an investment in social capital as a means of strengthening the broader community. A focus on society as a whole highlights the role of the individual.

Experiential learning, self-directed learning, and transformative learning need not give way to training for performance. Rather, the theories have the capacity to guide organizational outcomes. Experiential learning, drawing on experience and reflection, can impact the HRD goal of transfer of training; self-directed learning, drawing on learner motivation, can impact the HRD Quality of Worklife programs; and transformative learning, drawing on the questioning of assumptions that drive behavior can impact the HRD emphasis on strategic planning and alignment with business goals. Action technologies provide the common processes through which these AdEd theories are applied to HRD practices, and through which HRD practices inform AdEd theory.

Conclusion: Linking Theory and Practice

The integration of Adult Education and Human Resource Development links theory and practice in several ways. Students of the two fields often are professional adults who seek graduate credentials. Their practice is informed by research and theory presented in the classroom. As the two fields integrate academically, Human Resource Development practitioners are exposed to a philosophy of individual development which encourages the concept of the "learning organization"; Adult Education practitioners are exposed to Human Resource Development delivery systems which impact society through their ties to business and industry. The two fields can achieve complementarity, while maintaining their unique identities, if they focus on development, whether development of the organization or of the individuals who comprise the organization. Perhaps it is not an intellectual debate at all, and only a matter of semantics. However perceived, it seems critical for AdEd to embrace performance-based training and organization development, and for HRD to embrace individual development if the fields seek to impact society as a whole.

The dynamic interplay between organizational and individual needs provides the foundation for integration between the two fields. While alignment at the University of Minnesota may have been initiated for purposes of academic efficiency, according to the views of students and the organizations that rely on this level of academic preparation, it only makes sense. Faculty and administration have come to recognize that linking the theory of adult education to the practice of human resource development is a mutually beneficial alignment. Strategic alignment between fields in our opinion can contribute to organizational effectiveness and efficiency while maintaining the integrity of the integrating fields under these conditions:

- Acknowledge the creative tension between the fields and verbalize it openly;
- Search for a common ground and focus on similarities rather than differences;
- Allow for individuality— strive for integration and overlap rather than total alignment;
- Acknowledge the contribution that each field can make to the other resulting in a whole that is greater than the sum of its parts.

Alignment of the Human Resource Development and Adult Education was essential at the University of Minnesota for economic viability and organizational practicality, particularly for the field of Adult Education. In reality, the emphasis on individual development was found to complement the Human Resource Development perspective on performance and vice-versa. The purpose of Human Resource Development is to develop human expertise at the individual, process, and organizational level to improve performance. Focusing on the individual seems to legitimize the integration of the two fields. The concept of life-long learning is a key integrating concept since continuous learning is essential to technological and global viability. As organizations assume a greater responsibility for the education of their workforce, integration between compatible faculty units can be both efficient and effective in designing and delivering curriculum that meets the changing needs of students and the changing landscape of higher education.

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Address correspondence to:
Shari Peterson
Human Resource Development and Adult Education
Department of Work, Community, and Family Education
College of Education and Human development 1954 Buford Avenue, Room 325R
St. Paul, MN 55108

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CONDUCTING COMPREHENSIVE PROGRAM PLANNING: LOCAL, STATE AND NATIONAL RESEARCH FOR CONTINUING EDUCATION

Jacqueline S. Phillips
Alice Dionne

Abstract

This paper describes research studies conducted by the College of Continuing Education at the local, state and national levels. The purpose of this research is to provide direction for decision making. Locally, both student and faculty input is analyzed in order to determine their needs. Statewide assessments give potential students an opportunity to express their needs. Comparisons to similar institutions nationwide also provide valuable data. Based on this data, the college is better able to satisfy its customers and plan for the future. While the results of the research are specific to the University of Northern Colorado (UNC), the methodologies can be used at any institution. The paper is divided into survey development, methodology, and conclusions for each of the three levels.

Introduction

In the past year, the College of Continuing Education (CCE) has conducted extensive evaluation research focusing on needs assessments at three levels (local, state, and national). The process, from evaluation instrument development to final report distribution is discussed in this paper. This includes teams developing survey instruments, distributing surveys (involving student employees), tallying data, quantitative (using SAS) and qualitative (using NUD*IST software) analysis, writing final reports, and sharing results and conclusions with targeted audiences. This strong research base provides the credibility which the college needs in order to justify programming.

Local Research

On the local level, summer session needs assessment is conducted annually with our student (n=4000) population. To effectively increase student enrollment in the summer, student needs are sought, considered, and met, wherever possible. Summer 1996 the university instituted a change in the summer session format (moving from 4/1/8 week sessions structure to 6/6 week sessions) making needs assessment a particularly valuable tool for evaluating student perceptions of this change. We have replaced mail distribution of summer session surveys to a direct method by surveying students in their classrooms. This change in methodology will be evaluated in the fall. We anticipate a significant increase in response using this direct in-class surveying mechanism. Additional local research is conducted through course evaluations filled out by students. This data is tallied, summarized and returned to instructors. Also, a faculty survey is sent to all campus faculty asking for their input regarding ways to improve the summer session.

Developing the Survey

Associate deans and directors throughout the university participated in several meetings to develop the 1996 summer student survey. Information gleaned from student focus groups was utilized in structuring the topic areas to be surveyed. This process took about three months to insure adequate input was gathered from around the university. The purpose of the survey is to collect demographic, evaluative and qualitative data. The summer 1996 survey includes 50 multiple choice questions to be answered on a Scantron form, and 5 open ended, narrative response questions to which students respond on the back of the form.

Summer session faculty surveys have been used for several years. The survey was developed previously and has not been changed significantly. Course evaluation surveys are also completed regularly by students taking courses through the college.

Methodology

The student and faculty survey instruments were distributed to all students and faculty through on-campus Summer Session courses. Packets were prepared including student surveys and response forms for the number enrolled in each course, a faculty survey and a cover sheet with brief directions. The responses will be analyzed using SAS. Comments will be coded and analyzed using Non-numerical Unstructured Data Indexing, Searching and Theory-building (NUD*IST) software. This summer we are looking, in particular, for responses to the changed summer session format.

The faculty (n=250) needs assessment survey, distributed to all faculty members along with the student survey, is conducted annually and was developed by the Summer Session office. Questions asked are designed to elicit responses from faculty regarding the effectiveness of the summer session in general and scheduling, in particular. This assessment includes follow up contact by the Summer Session Director with dissatisfied or otherwise interested faculty. The intent of follow-up is to foster open and positive communication between the Summer Session office and the rest of the university.

Conclusion

The final reports developed from the needs assessments of students and faculty are presented to the deans of the colleges within the university. Specific results from the 1995 needs assessments indicated overall student satisfaction with the university, particularly with the faculty teaching summer courses. The major weaknesses were seen as a lack of classes offered at convenient times and financial aid difficulties. The 1996 student and faculty responses will be compared to those of years prior. Since the 1996 survey is a revised form of the previous survey, not all questions will be able to be compared. The 1996 survey includes new questions specific to the changed format.

State Research

Colorado recently passed legislation requiring school districts to establish an induction program for new teachers. A new system for teacher licensure was also mandated. Teachers are now required to have a professional development plan with portfolios to show their work. State standards for content areas have just been written. The state is in the process of developing assessments to go with the standards.

At the state level, this year our program development team created a survey for all school principals in the state (n=1500). This survey gathered data regarding teacher needs which universities could meet by offering specific programs in their areas. It also asked for ways in which the universities could help in providing courses to meet the new state requirements for teachers' Professional Development Plans. This data was analyzed both qualitatively and quantitatively. The requests for courses were tallied by region in order to know who wanted what, where, and how (i.e., credit, non-credit, or CEU). The final report was presented at the Colorado Commission of Higher Education (CCHE) Director's Meeting. We will share the process of developing the survey, the dollars accessed (via CCHE) to do the research, the tallying, coding, and conclusions in the final report. Specific findings include the need for courses on standards, licensure, assessment, portfolios and teaching difficult students. It was also concluded that year-round school and merit pay are not methods utilized widely. This information is valuable to Continuing Education in planning for future course offerings and locations.

Additionally, statewide research is conducted to compare Summer Session at UNC to other Colorado universities. A Similar Institutions survey was developed for state (and national, see below) distribution by a committee of administrators and faculty under the direction of the director for Summer Session. The process took several months. The survey was conducted to seek comparative information within the State of Colorado. This data was analyzed quantitatively and the information shared with the university community and was utilized by Summer Session office in planning for the future.

Developing the Survey

The College of Continuing Education is divided into teams of workers. The Program Development Team received grant money from the Colorado Commission of Higher Education (CCHE) to find out what courses Colorado principals wanted to be offered to their teachers. The initial survey had a very small response rate (less than 10%) so another survey was developed. The second survey was mailed out in November while the first was sent in the spring. The response rate more than tripled. The survey consisted of seven questions. We asked about merit pay, the new state licensure requirements, the new state teacher induction requirements, and what topics teachers need.

The Similar Institutions survey (both for statewide and national use) was developed over a nine-month period with the input of faculty, administrators, and staff. A comprehensive review process was conducted to insure that all interested parties had input. The survey was mailed to all universities and colleges in Colorado with an enrollment of 5000 or more. Questions asked addressed issues on enrollment, scheduling format, marketing and promotion, and budget (funding base, tuition and salary structure).

Methodology

Perhaps because the second survey was less than half the length of the first or maybe due to timing, the response rate was over 30%. Every principal in Colorado received the survey. The survey was tallied and results turned into recommendations for possible courses to be offered in particular areas.

Response rate to the Similar Institutions survey from the Colorado institutions was approximately 25% . Follow-up telephone calls to these institutions were not successful in increasing the response rate. There were no discernible patterns in summer session programs in Colorado universities and colleges regarding scheduling formats, marketing and promotion and budget. Each institution appears to have a unique set of circumstances and has evolved specific models over time.

Conclusion

The survey pinpointed locations in the state for classes on portfolios to be offered as well as induction activities. It was found that teachers want classes for credits as opposed to non-credit. Teachers advance on the pay scale according to credits. Less than 6% of teachers are on the merit pay system. The traditional pay scale (years of experience plus education level) is by far the dominant method of pay. Topics principals indicated teachers want included assessment, standards, portfolios, licensure, technology and teaching diverse learners. This research was presented to the CCHE Director's meeting so Colorado institutions of higher education can plan according to need and location.

The Similar Institutions data was not particularly valuable except to illustrate that there are several successful summer session models in existence throughout the state, each unique to its institution and tradition.

National Research

The Summer Session office conducts ongoing research with similar institutions. Surveys are sent to these institutions for various purposes. Follow-up phone calls are conducted in the case of questions regarding survey responses and to encourage increased response rate.

The first Similar Institutions survey was conducted to seek comparative information from universities with similar summer session models. This data was analyzed quantitatively and the information shared with the university community and was utilized by the Summer Session office in planning for the future.

A second survey was generated out of the original survey questions that addressed faculty pay and duties in Summer Sessions. The data was shared with deans and administrators in the institution as a first step in a university-wide review of faculty salary structure and responsibilities at UNC in the summer.

Developing the Survey

The Similar Institutions survey (both for statewide and national use) was developed over a nine-month period with the input of faculty, administrators, and staff. The survey was mailed to all those universities matched with the University of Northern Colorado on the following factors: public funding, size of institution, rural base. This matching was provided by NAASS (the National Association of Summer Session Administrators). Questions addressed issues on enrollment, scheduling format, marketing and promotion, and budget (funding base, tuition and salary structure).

The survey was developed by university faculty over the course of several months. The purpose was to compare institutions of the same size and classification to UNC. Another, briefer Similar Institutions survey was mailed out a second time asking only two questions. The first was how are you paid in the summer? The second was what extra duties do you perform and for which do you receive extra pay?

Methodology

The first Similar Institutions survey was sent to 42 institutions selected by NAASS that matched UNC on funding base, size of institution and location (rural vs urban). The response rate was 25%. Subsequent calls to the institutions to encourage them to return the survey generated an additional 5%. The purpose of the survey was to determine and define overall patterns for summer sessions in similar institutions across the nation.

The second survey regarding faculty salary and responsibilities was sent to a list of Post-doctoral I comparator institutions as defined by our Information Services (statistics) division. The two question survey was sent to 50 institutions nationwide. There was a 50% response rate. The purpose of the survey was to compare the UNC summer pay to that of other institutions.

Conclusion

At the national level, Summer Session surveyed similar institutions (n=42 and n=50) to gather data. From this data, comparisons were made to our current summer session format and new possibilities were considered. A research report was generated to document the findings of the first survey. Findings included a noticeable movement from longer to shorter schedule formats, particularly increased utilization of 3 and 4 week sessions. The variance between institutions on tuition, competition and schedule formats was considerable. No discernible pattern for scheduling formats was apparent. The overall conclusion of the first survey was that summer sessions models appear to vary widely in all variables across the nation, each unique to the traditions of the individual institutions. Tables were also developed from the information gleaned from the second survey comparing methods of faculty pay and duties expected. This information was provided to the deans of the colleges. Findings indicate most faculty members are paid 30% of academic year salary and have extra duties in the summer for no additional pay.

Implications

Research conducted at all three levels provides the basis for decisions made by the College of Continuing Education. Ongoing needs assessments and results evaluations are an integral part of CCE structure and planning. The distribution of this research brings credibility to the institution.

Jacque Phillips, Graduate Assistant, and Alice Dionne, Associate Dean, College of Continuing Education, University of Northern Colorado, Greeley, Colorado 80631.

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LEARNING FROM DIRTBAGS: AN INVESTIGATION OF THE POTENTIAL FOR AND BARRIERS TO CROSS-CULTURAL IMMERSION MODELS IN LAW ENFORCEMENT DIVERSITY TRAINING

Suzanne M. Prenger

Abstract

Cross-cultural diversity training is an essential part of all training for new law enforcement recruits and an increasingly important component of continuing education for senior officers. Through interviews with police and representatives of diverse communities, this researcher examines the potential for and the barriers to altering a cognitive information acquisition model of law enforcement diversity training to an experiential model which involves affective and potentially transformative issues emerging from cross-cultural immersion in communities of color in a Midwestern state. Barriers included lack of recognition of process oriented curriculum; distrust of "other"; limited training time and funding, resistance to instruction by non-police and by minority group members; peer pressure and police brotherhood resistance to change; and fear of non-safe space. Potential included increased understanding of self and other; increased connection to communities of color and gay and lesbian communities; conversion of sensitivity training from remedial to collegial; increased understanding of police subculture by communities of color; and augmented potential for safety resulting from positive interactions.

Introduction

A mid-sized midwestern city grapples with police diversity training issues in light of a recent death of a person of color while in police custody. Emotions are charged and representatives of communities traditionally outside of the dominant power structures demand response. Law enforcement personnel retrench into defensive postures as legal liability issues loom. The social isolation and tight brotherhood of the police may lead them to view "others" with suspicion or distrust; as potential "dirtbags". This is the milieu in which curricular planners and diversity trainers seek new models for training which will enhance intercultural competency. Intercultural competency in a multicultural setting is defined as ***an adaptive capacity based on an inclusive and integrative world view which allows participants to effectively accommodate the demands of living in a multicultural environment*** *(adapted from Taylor, 1995)*. Current training practices are grounded in the cognitive arena which emphasize the acquisition of behavioral and cultural information about major cultural groups and is driven by police interactions with these groups while grounded in the police context of maintaining control of the interaction and remaining safe. Often conducted in seminar format by professional trainers or a panel of resource people from these groups, the sessions "become one way monologues or confrontational dialogues between minority representatives and law enforcement attendees" (Hennessey, et. al). Learners are tested on recognition and recall of basic information, but there is no clear test of attitudinal or behavoral change as a result of such training. In contrast, a model of experiential learning by immersion in a culture other than one's own has been developed by the Center for Global Education of Augsburg College in which adult learners are immersed for a period of one week or longer in another culture in which intense debriefing and reflection sessions provide important opportunities to measure growth and understanding of self and other. This reflection in action model (Boud) illuminates the process of reflecting upon and attending to the prior experiences of the learner, the current context and milieu of the learning process and the experiential process in a dynamic way which recognizes the importance of affective as well as cognitive arenas of knowledge and offers potential for law enforcement in a diverse society.

Study Design/Methodology

Ethnographic case study design framed this exploratory qualitative research project. Selected interviews of five professional law enforcement diversity trainers; four representatives of communities of color; one representative of the gay and lesbian community and one human service agency representative with considerable experience in

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law enforcement training were supplemented by a review of existing diversity training curriculum. Observation of the law enforcement diversity training session at the state facility and ongoing interviews over the course of a semester with the state curriculum planner supplemented the interviews. Purposeful criterion sampling to gain representativeness (Patton, 1990; LeCompte & Preissle, 1993) reflected not only their specialized knowledge and experience as trainers, but also the fact that each is currently involved with initiatives to improve the curriculum. Diversity of setting within the law enforcement system was also a key component in gaining insight into training issues and served to provide for triangulation of the data. Trainers from the state academy, two urban police departments and from the center for adjudicated youth as well as the state crime commission were interviewed. One urban police force trains its personnel separately from the state academy providing further data triangulation.

Directors of each of the minority community centers and the Parents and Friends of Gays and Lesbians support group as well as the Gay and Lesbian Task Force for Civil Rights recommended a representative to be interviewed. In each case, the persons recommended had participated as a resource person in earlier diversity training for law enforcement or, as in the case of the representative of the gay and lesbian community, made specific recommendations to police departments about such training. A trainer who had particular expertise in sensitizing police to issues of domestic abuse was also selected.

Ethnographic interviewing techniques of both structured and unstructured questions (Spradley, 1979; Fontana & Frey, 1994) were employed. The answers were coded thematically (Strauss & Corbin in Denzin). As new topics or insights unfolded, questions were adapted and subsequent interviewees were asked to respond to earlier comments. Data triangulation, theory triangulation (Denzin, 1978) and interdisciplinary triangulation were each employed (Janesick, 1994). Data triangulation through the use of a variety of data sources from different police training programs and by means of interviews with a non-police trainer. Members of ethnic minority groups and another group considered outside of the traditional dominant power structure were included, providing further rich insight and triangulation were provided by the variety of community interviews. Theory and interdisciplinary triangulation are evident by the use of multiple perspectives from sociology, cognitive psychology, adult learning theory, experiential learning theory and multicultural education theorists to interpret this single set of data.

Given that cross cultural diversity training for police can be seen as a politically charged issue and that the researcher is an advocate for such training, she employed the validity checklist for openly ideological research pioneered by Lather (1991). Construct validity, face validity are met with member checks and the systematized reflexivity to check meaning with the informants. Catalytic validity is met through the research process as participants reflected on the project openly and energetically as they strived to influence the diversity training and reviewed curricular approaches.

Researcher bias

The researcher is the former Academic Director of a program which seeks to conduct emancipatory educational experiences for North Americans in the hopes that they gain insight and empathy for people who come from diverse cultural, national, class and racial perspectives. She believes in the transformative potential of emancipatory educational approaches (Freire, 1979; hooks, 1994; Maher and Tetreault, 1994; Grundy, 1987 and has worked with faculty development programs but not with law enforcement diversity training. She is a community activist and shares the bias that public service personnel should strive to be interculturally competent. As a European-American woman she recognized, at times, a presumption by white trainers that she may be a "white ally" in the struggle to grapple with diversity issues as well as occasional distrust or skepticism on the part of some interviewees from the communities of color.

Theoretical considerations

This qualitative project explored many pathways and nuances of the rich data, in an attempt to provide voice to those most close to the issues. An oppositional world-view was used to frame the insights of both the law enforcement trainers and that of the representatives of people of color and gay and lesbian people in that each understood the forces and influences that shaped their opinions and their disclosures (Johnson-Bailey, 1996, p.155). For example, one law enforcement trainer indicated she took greater care with our interview because the city was involved in litigation regarding a case where insensitivity or racism had been charged. Concern about "public use of the interview"; "who would be told" about the findings and "don't let my boss know that I told you we always use the term dirtbag or scumbag even they we are told not to".

People of color and the gay and lesbian representative were aware of their "double-consciousness" (Dubois, cited in Johnson-Bailey) of being a professional in the community, but "if I dress shabbily, I'm just another nigger on the street to some of these guys" or "I'm someone with a family and a job and worries about my kids, but I'm just an illegal (Mexican) to the police". The notion of a double-consciousness is often implicit, but for the law enforcement professionals it became explicit as they discussed the opposition to terms like "sensitivity training" which implies that because they are a police officer, they have lost their sensitivity or in some way were not part of the community. "I live here, have children, go to church and care about my neighborhood, just like everyone else" typified the officers.

Women officers reported being asked by crime victims to find the "real" officer, providing insight into stereotyping racial minorites endure. An African-American male officer indicated that because of his race, he understood the issues in ways that other trainers might not. He was seen as credible with respect to diversity issues, yet still experienced prejudice. Both are what Collins (1990) refers to as the "outsider-within perspective". They are within as law enforcement professionals, but "outside" the dominant white, male paradigm. People of color addressed racism as something which constrained them, but felt that much training ignores discussion of the term and the reality. One trainer indicated that he told the recruits about racism, "Look you can have whatever attitude you want, you just can't act upon it." He added that "as soon as you say the "r" word, people feel they are being accused of racism, so I don't address it. I'll lose them". He did not delve more deeply into the issue on an affective level as he lacked an effective tool for doing so.

Key to understanding the potential for law enforcement officers to engage in transformative learning through a cross-cultural immersion experience is the "position" or place of police within society. Sociological literature describes the police as struggling with dual roles as members of the force and as members of the community. They sometimes are set aside from the community and experience significant social isolation (Skolnick, p.58). This "love/hate" relationship with police was underscored, "You want us when you are hurt or in trouble, but resent us when we give you a speeding ticket or it was your kid we picked up for shoplifting". The dance between arbitrariness and rule of law, upholding the strict sense of the law and exercising judgement which may take into account extenuating circumstances, and negotiating the "love/hate" terrain, and the sense of social isolation produce an unusually high sense of brotherhood within police ranks.

Another key concern is the perceptual shorthand which law enforcement emplys which may lead to stereotyping. A patrol officer develops through experience a set of categories and clues which define the symbolic assailant (Muir, 1977; van Maanen, 1974. He or she "develops a perceptual shorthand to identify certain kinds of people as symbolic assailants, that is, as persons who use gesture, language and attire that the patrolman has come to recognize as a prelude to violence" (p. 45). Cottam and Marenin (1981) raise the issue of cognitive simplifications necessary for making quick and informed judgements and decisions by police officers:

> "The symbolic assailant, from the patrol officer's perspective, is a problem in cognition, perception and prediction. He or she must select from the multiplicity of clues present in every situation those which allow an accurate inference of the likelihood of danger, order disturbance or criminality. Images, though necessary as an efficient mechanism for clue searching, can also mislead ...The police mind congeals into a set of images and stereotypes which simplify reality for him, uphold cognitive consistency, save time and limit the requirement to be alert to all nuances of a situation" (p. 105).

This is a potential direct barrier in that multicultural awareness seeks to provide the learner with skills and information to recognize and value these nuances of difference. Seeking to understand persons as unique individuals within the varied cultural identities and to reduce the sue of stereotypes is key for each of the community members interviewed yet police may not be able to unlearn their established categories. Developing intercultural competenct would not be successful, according to one trainer, if the community did not understand the sub-culture of the police. While not incompatible goals to this researcher, this seemed to be a competing goal with that of the minority community members who strive for police understanding of their communities.

Linking Theory to Practice

Adler (1982/cited in Taylor, 1995) focuses on the transformation of the cognitive, affective and behavioral being in the process of becoming interculturally competent as the development of a positive a learning/growth approach to other cultures is developed (Taylor, 156). Both community members and law enforcement trainers indicated that diversity training is not successful if it does not change behavior, underscoring the importance of this component in the development of a positive approach to another culture.

Transformative learning is a specific term in adult education defined by Mezirow (1991) as that in which a fundamental shift in one's world view or meaning perspective is made. Perhaps it is reintegration of an old perspective, or scheme, which has been reaffirmed through a process of critical reflection. Most often it is the development of a new perspective or scheme in which one integrates the learning into a new world view.

Personal transformation implies an altering of naive sets of assumptions, beliefs and attitudes into a more inclusive, differentiating and integrative set of assumptions. This takes place because previously held beliefs have been critically examined, and the fundamental epistemic, psychological and social assumptions which one held were questioned. A fundamental aspect of personal transformation is that it is a process that involves dialogue, with the self or with others. Personal transformation, as the name implies, is individual but requires an "other" or outside influence or experience that triggers the process of change. For some, this transformation can be triggered and take place in a social environment or movement. For others personal transformation can take place through the process of analysis or through contemplation with the divine. In any case, the notion of going through this process *in community* (with analyst, another person, group or the divine) is key. Yet key questions emerged about the willingness to engage in dialogue with potential dirtbags. A number of officers claim that they are nor personally prejudiced, but they "tended to adopt such language and the views it implies because it is a way to be part of the group" (Southgate, 1982 quoted in Shusta, p.25). This leads to another potential barrier, but also a powerful potential strength of the model: that of police solidarity or "clannishness" (Skolnick, p.58). Precisely because a key component of transformation theory is that of learning in community and reflecting in community, the potential for transformative change in present in this model, but requires skilled facilitation. Reluctance to speak out in front of colleagues, or challenge racist notions or stereotypical notions is perhaps greatest in police circles

Fundamental characteristics of personal transformation include the expansion of awareness or consciousness; the working toward a meaningful integrated life as evidenced in authentic relationship with self and others; the development of a critical perspective through which individuals can begin to see the influences of psychic, social and epistemic perspectives on their lives; acting on the new understandings brought about by the reflective process; and the bringing to awareness and consciousness the hidden dimensions of reality. These dimensions could be a personal or social reality which become understood through the process of reflective activity such as critical reflection or reflective engagement. These characteristics have different manifestations and nuances defined and articulated by theoretical traditions and frameworks, but the commonality of a fundamental change anticipated by a consciously or unconsciously expressed desire or will to transform combined with a struggle or engaging and difficult steps to change. Mandatory training is not seen as facilitative of this learning and serves to produce resistance. Also, curriculum that is instrumental in nature, focusing on a product (training on specific information that can be objectively tested) may not have application where attidunal factors such as racist notions or prejudicial treatment is concerns. Grundy (1987) speaks of curriculum as product oriented or process oriented. Curriculum which is focused solely on the acquisition of knowledge and the recognition of recall of that information, such as the case of the state diversity training is an example of product oriented. It is measurable; quantifiable. Process oriented curriculum may not be measurable in the same way and is focussed on the interactive learning process and on experiential modes for learning. For example, understanding the dynamics of racism in human interactions with a focus on the application of information to given scenarios is an example of process oriented curriculum.

Hennessy and his co-authors incorporate a process approach to curriculum and argue for the importance of an ongoing program and pro-active program (p.6). They argue for a combined focus of the technical, practical and emancipatory human interests as outlined by Grundy (p. 10-29): technical expertise will avoid the heavy burden of law suits; the practical human interest is addressed with the content which will give officers needed information about the cultural characteristics of the groups he or she may encounter; and the emancipatory interest will be met as officers participate more in the communities of color and develop a more integrated view of persons of color as individuals first, who have particular cultural characteristics, just as any officer does.

Conclusion

To establish transformative learning opportunities for police and community service officers in which intercultural competency is gained, communities must recognize the dynamic tension inherent in the self/other dynamic that law enforcement professionals live; alter the nature of the symbolic assailant criterion; engage in reflection-in-action models consistently and establish ongoing relationships with commuities of color and gay and lesbian commuities in which continued understanding can be developed. Process-oriented curriculum must be constructed so that continued reliance on instrumental learning workshops to provide solutions to a complex challenge will be eliminated. Barriers abound, yet the potential for transformative relationships between the police and communities of color and gay and lesbian communities beckons and may well serve to provide more just relationships and safer interactions for all.

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Suzy Prenger is a doctoral student at the University of Nebraska - Lincoln, Department of Vocational and Adult Education, 521 Nebraska Hall, University of Nebraska-Lincoln, Lincoln, Nebraska, 68588-0518. She teaches multicultural education and foundations courses.

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CREATING A COLLABORATIVE WORKPLACE UTILIZING ADULT LEARNING STRATEGIES

Diana Quinn

Abstract

The purpose of this paper is to explore opportunities for building collaborative environments in the workplace through incorporating adult learning strategies. I have chosen to focus on collaborative efforts because I believe the future of our economical, political, educational, and social system rests on building relationships, not empires.

Collaboration is a process using tools, methodologies, strategies and techniques that enhance the way in which people and groups of people work together to achieve a greater whole. The three areas that will be explored in relationship to incorporating adult learning strategies include: creating an environment which relationships are developed and nurtured for collaboration and change; visionary leadership, and; building a learning organization.

Defining Collaboration

For the purpose of this paper I have identified collaboration as process (set of applications, tools, techniques, methodologies, and strategies) using adult learning principles for improving individual and organizational effectiveness. My definition includes collaboration with individuals, work groups, organizations, our communities and systems, and is supported by several authors:

- Murphy (1995) describes collaboration as a "process in which two people represent with the same point or different field of endeavor and jointly commit to carry out the range of tasks for the accomplishment of an agreed-on outcome" (p. 20).
- Marshall (1995) defines collaboration as "a principle-based process of working together, which produces trust, integrity, and breakthrough results by building true consensus, ownership, and alignment in all aspects of the organization" (p.6).
- "Collaboration is the most intense way of working together while still retaining the separate identities of the organizations involved. The beauty of collaboration is the acknowledgment that each organization has a separate and special function, a power that it brings to the joint effort. At the same time, each organization provides valuable services or products often critical to the health and well-being of their community" (Winer & Ray, 1994, p. 23).

Identifying Adult Learning Strategies

Adult learning strategies are referred to as planned techniques and purposeful activities. Most of the concepts I am including come from a combination of authors (Knowles, 1984, Merriam & Cunningham, 1991, and Brookfield, 1994). Throughout this paper I will address the following adult learning strategies for building a case for developing collaboration within the workplace:

Adults need to be directly involved with decisions that impact and effect their lives
In order to perform adequately, adults need to understand the task or problem to be solved

- Adults respond to internal motivation (self-esteem, recognition, better quality of life)
- Adults will grow and change when they are ready (not threatened or manipulated)
- Adults are self-directed and need to participate in the development, implementation, and evaluation of their own learning and performance
- Adults need acknowledgment and acceptance of their experience, culture, and value system
- Adults learn and perform better in a climate that promotes mutual trust and respect, collaboration, openness, and provides encouragement and support
- Reflection, inquiry, and feedback are important for change and growth.

Creating an Environment for Collaboration and Change

What does the current workplace environment look like? From a personal perspective, I have been part of the changing work environment. Having witnessed the downsizing of companies, the restructuring of departments and the massive destruction that follows reorganization, Gutteridge, Leibowitz & Shore (1993) agree that ongoing organizational restructuring has become a permanent feature of the corporate landscape. Restructuring, right sizing or whatever strategy is used to reduce the work force, tends to leave psychological and emotional scars for both the laid-off and the survivors. This has created our new working environment - a place filled with insecurity, fear, loss of dedication, motivation, innovation, and loyalty.

Today our workplace appears to be full of stressful, chaotic, and complex situations. How has this evolved? Marshall (1993) points out that every organization is governed by a psychological contract, which usually includes a mutually agreed upon or accepted set of values that employees follow. Unfortunately, values and rules are ever changing, not explicitly discussed or consented to, and people are expected to interpret what they mean. In her presentation, "Becoming a Critically Reflective Practitioner" Marsick (1995) says, "no wonder employees are confused. They are given very little time, nor the appropriate tools or training to figure out how the game is played, and are expected to perform immediately in the workplace".

Collaboration in the workplace will mean that employees know and understand the rules of the game. As adult learners, they must also have buy-in to the rules, otherwise commitment, respect, and trust will never develop. The rules of the game have change dramatically and so have the metaphors. Apps (1994) describes the new way of assessing collaboration and relationships, "the old metaphor as one of a machine, of components that operate in a linear fashion and the outcomes were predictable. The new metaphor is one of a living organism - extremely complex, unpredictable and interconnected with other organisms" (p. 18).

Companies must look at how they are contributing to the obstacles that discourage collaboration and change. Removing the barriers for collaboration will require that companies evaluate the senseless mentality of the "harder you work the more you will have" syndrome. An example is when profits are down, management usually proposes a quick-fix intervention that pushes and threatens people to produce for short term profits. When the initial efforts fail to produce immediate profits or results, people are pushed harder and the system continues in a downward cycle of failure. Senge (1990) refers to these phenomena as "compensating feedback" in other words the harder you push, the harder the system pushes back (p. 58). Employees will only be open to change and collaboration when they feel safe and respected, not when they are threatened, coerced or manipulated.

Creating an environment for collaboration and change will require that organizations closely look at three areas important for growth, long term stability, and continued sustainability. Planning, training and strategic development will need to include and respect employees' ideas, perspectives, values and attitudes. Building and establishing working relationships, understanding new changes in leadership roles, and creating a learning environment will all contribute to successful collaboration and collaborative efforts.

Relationships

Preparing for collaboration in the workplace, begins with respecting the individual's personal background, experience and value system. Knowles (1994) proposes that adults need a psychological climate that promotes mutual respect and trust, collaboration, and support in order to learn and perform. There are many barriers that exist that prevent people from changing, for example, unhelpful systems between individuals, functions, and processes. Breaking down these barriers can be difficult, yet it is probably the most productive, and at the same time the most radical thing an organization can do (Aubrey & Cohen, 1995). Phillips (1994) suggests that "afterall, employees' ideas are the intellectual capital of an organization, and without them, it might as well be run by computers" (p. 43). He concludes that people are not machines, they are human beings with diverse knowledge, personal capacity, wisdom and compassion, all which are so critical for building true collaboration.

The key component to creating a collaborative workplace is building the foundation from which people can work together, and that is through a conscious effort of understanding relationships. Covey (1990) places a great deal of significance on relationships and communication. As he describes the important stages of growth and development in our lives, he stresses that personal effectiveness and building deep relationships cannot happen unless we experience and follow them sequentially. For some reason, corporate environments tend to ignore these sequential stages, and end up creating technical automans, people who are unable to effectively communicate, relate or innovate.

In his presentation, John Persico (1995), identifies relationships as one of the most critical components and fundamental key values for developing interdependency and collaboration

> " team building, collaboration, cross-functional management, self-directed work teams, consensus building, group vision, open communication and empowerment of employees all reflect the growing value and belief of inclusion rather than exclusion. Organizations with old behaviors and restrictions on helping others because 'it is not my job' will soon become extinct. People must learn to work together and view the organization as one big team together with customers, suppliers and stakeholders".

Applying strategies that allow adults to participate in setting up ground rules, decision-making processes and providing the resources and support to practice without failure and termination will greatly assist in developing opportunities that build collaborative relationships. Organizations need to develop a culture where new ideas are welcomed, encouraged and respected. More importantly, facilitating and providing opportunities for relationships and partnerships will be critical for growth and future viability. Gutteridge, Leibowitz & Shore (1993) conclude that, "the new values' worker tends to prize family and leisure time at least as much as work" (p. 25). Understanding what motivates people and their direct input will assist in creating ways to collaboratively design efficient and effective workloads, processes, structures and systems.

Visionary Leadership

"Creating a shared vision" has been popularized by numerous authors, and many companies are engaging in a combination of strategies and interventions that build, rebuild, create, or re-invent their corporate vision. In concept, most companies appear to know what vision means and what it should accomplish, however, the challenge appears in "how" it is achieved. Nanus (1992) describes how vision becomes widely shared. "The key is connecting vision with people in a meaningful way to persuade them to change their perspectives about what is important for them and for the organization" (p. 135). He argues based on personal choice, people must choose to adopt a new attitude, belief or behavior and feel rewarded, or they are more than likely revert back to the old ways. He encourages that the only way to gain widespread commitment is to actively engage people in the enterprise, and active involvement, understanding their personal viewpoints, and discussing a vision in terms that address their own individual legitimate concerns, needs, and issues.

Were does business and industry find good leadership? Aubrey and Cohen (1995) attempt to answer this question by introducing what they call the "catalytic leader". One who is willing to fight, but their personal credibility depends on results and success. "Involved in dramatic process with no assurance of continued support, the catalytic leader takes the helm and assumes risk during chaotic times. More importantly they are the quiet leaders who through personal wisdom, exercise power through never having complete control" (p.76). Their talent and strength are augmented with the ability to inspire an emotional commitment from others. Leaders are hidden in many organizations, however, their entrepreneurial spirit needs to be recognized and supported. Aubrey and Cohen (1995), suggest that organizations must become more cognizant of this type of emerging leadership, because these are the risk-takers who later will become catalysts when the situation demands, and this is the key that creates the difference between renewal and failure (or sustainability and defeat).

What type of collaboration will be needed to develop better leaders that inspire and lead? I believe there are three components that will help improve leadership:

- First, organizations must support and reward leaders who demonstrate systemic and global change. Many companies still continue to reward, those who can merely produce numbers and show profits, not those who have skills to engage and connect people. Leaders need to be recognized as change agents and what is so disheartening in many corporations today is that leaders often lose their power, and even the right to lead, by refusing to change.

- Secondly, managers need to be trained to operate proactively. Bhatia (1995) argues that management in most companies still operate using the "reactive organizational model" (p.70). Using outdated authoritarian, command-style approaches, and controlling the work force continues today. He concludes that breaking or dismantling these systems that enforce the old behaviors and approaches, will be difficult, since they are deeply rooted and still exist in the education systems as well as corporate training programs and organizations unable or unwilling to make large-scale change.
- Thirdly, people prefer to be lead, not managed. Everson (1995) supports this challenge, "leading people means giving them the opportunity to become self-empowered through trial and error which releases the renewal energies of self-drive. Ordering or managing people, on the other hand, demotivates inner drive and creates a negative mindset of withdrawal and unwillingness to collaborate" (p. 143).

People only value leadership, when they feel connected to the vision and when their input is acknowledged and valued. Collectively leaders and managers must be able to connect people and the organization in a way that blends culture, values, human potential and outcomes. Leaders and employees need to plan strategies together to establish workable goals, processes, and systems that produce effective outputs. Bhatia (1995) concedes that in order to do this, collaborative approaches must be used to develop strong leadership that contributes toward laying the groundwork for sharing a vision.

Building a Learning Organization

Learning organizations have been around for a long time, however, only recently are organizations becoming aware of the implications, applications, and conceptual outcomes that may occur as an organization builds upon these concepts. Aubrey & Cohen (1995) describe the learning organization as "enterprises committed to the continuous enhancement of their employees' knowledge and skills, and to their own collective improvement" (p.6). However, they argue creating an intelligent organization starts by applying what works so well in daily life to the conscious management of learning.

Watkins & Marsick (1993) have created a model that is quite impressive, yet challenged, on enhancing the capacity to learn within the workplace. Their model combines of a series of continuous learning loops , action-reflection concepts, and learning from experience. The uniqueness of their model nicely supports and incorporates adult learning principles, which include feedback, inquiry, listening, dialogue, reflecting and making meaningful sense of personal experience. Organizations mistakenly separate cultural values, purpose, and performance, which inherently decreases potentials for learning. The learning organization is "a production organization that can operate as a knowledge-producing organization" (p. 20). They conclude, "that in order to create the capacity to promote learning and collaboration, establishment of systems to capture and share learning must be in alignment with the organization and its environment" (p.22).

Creating learning organizations will be a challenging process, because organizations will need to "unlearn" old behaviors that no longer work. The new work environment will require a broad understanding and support in the following areas: (1) collaborative work styles (2) building and promoting excellent relationships and (3) systems thinking. These are all critical for the developing and sustaining a learning organization. Creating and building a learning organization can be accomplished by implementing the following strategies:

- The element of "learning" requires full support from the entire organization. Educational systems train us to know the right answers, and corporations reinforce behaviors by rewarding those who excel in articulating their views and power, not inquiring into critical and complex issues. We learn to protect ourselves from being ignorant or uneducated, and this blocks any type of new information or learning, which may threaten us. Argyris calls this "skilled incompetence" and suggests that organizations are filled with people who are skilled and proficient at keeping themselves from learning (Senge, 1993).
- Adopt a company-wide policy that emphasizes "learning as a tool" that is openly shared and supported. Murphy (1995) suggests that collaborative efforts that have been useful and successful, are those that are documented and openly shared with the rest of the organization. This reinforces the continuous learning cycle and creates multiple opportunities for partnership development. In addition, sharing and expressing frustration or success is helpful for acknowledging personal strengths and limitations, providing opportunities for employees to link learning, experiences, and their performance to the outcomes of organization.

- Development of competency-based skill sets. In an interview, Peter Drucker (Harris 1993) firmly believes that being educated is no longer adequate and stresses that employees must be equipped with competencies, and superb people skills in order to function and survive in the new workplace. Spencer & Spencer's (1993) competency-based phenomena identifies this as a "blended skill set", which incorporates a set of competencies and skills that reflect the value, goals, and mission of an organization. "Rather than specific a skill set that meets job requirements, employees will need to possess skills that accomplish results and facilitate change. Thus organizations will be more concerned with processes and outcomes not tasks" (p. 51).
- Increasingly, the individual is ultimately becoming more responsible for their own career. Aubrey and Cohen (1995) maintain that organizations will need to place a higher value on learning at work. They suggests that companies may not be able to offer lifetime employment, but placing emphasis on enhancing and building a skill set, will help to bridge future employability.

> "Employment has become an entrepreneurial undertaking even for the average worker, who must now maintain work and develop him/herself within the organization. While the rules have changed, job security, promotion, and training have been replaced by job insecurity, personal responsibility for career growth and an open market for skills" (Aubrey and Cohen, 1995, p. 28).

The collaborative approach to building a learning organization will require that individuals be responsible for enhancing competencies and building their own skill sets. For adults to be successful in this process, they must be involved in the development of their learning plan, and the evaluation of their performance. In addition, organizations must provide opportunities, resources and rewards for continual development of the work force, or risk losing out greatest competitive asset (Marshall, 1995).

Conclusion

The purpose of this paper was to gain a better knowledge of how a foundation for collaboration in the workplace is built. By linking adult learning strategies and concepts, organizations need to be cognizant of employees' skills, knowledge, behaviors, values, attitudes and actions that may influence the success of the collaboration process. In conclusion, collaborative efforts can be successful through incorporating adult learning strategies. I have explored three areas and conclude:

Understanding the environment in which people work and providing opportunities that involve employees, will help to create a better workplace for the future of business and industry. Acknowledging adults' values, experience, knowledge and needs, identifying what motivates people, and removing the obstacles that may prevent collaboration will lead to a better opportunities for developing effective relationships. Relationships are the critical foundation that will allow for collaboration efforts to kindle, flourish, and continue.

Opportunities to share leadership and power, and connect people to the growth and success of the company, will contribute to creating a shared vision. Williams (1995) states that "the system must focus on the development of the people and the systems that guide performance and visionary thought, rather than the compliance of the organization" (p. 53).

And finally, understanding the value of human potential by creating opportunities to develop a learning organization. Kanter (1995) reinforces the concept of the learning environment and highlights the "new social contract". She advocates investing in human capital through (1) continuing education and training (2) support for innovation and new venture creation and (3) increased collaboration between companies for joint training and job networking" (p. 11A).

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Diana Quinn, Project Specialist, Staff and Leadership Development/Minnesota Extension Service, University of Minnesota, 420 VoTech Building, 1954 Buford Avenue, St. Paul, MN 55108.

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FACULTY PERSISTENCE IN UNIVERSITY OUTREACH ACTIVITIES

Lorilee R. Sandmann, Ph.D.
David M. Waldschmidt, M.A.

Abstract

One of the primary challenges in the administration of higher education is to engage faculty in outreach activities that place university resources in direct service to society. To stimulate faculty participation in such activities, Michigan State University initiated an All University Outreach Grant (AUOG) program which provided seed money to support innovative outreach projects. This study was part of an evaluation of the effectiveness of this grant program. It explores the influence these financial incentives had in encouraging lasting faculty participation in outreach activities. In addition, information was sought which could be used to increase the likelihood of success in future outreach projects. The data obtained indicated that the grant program was fairly successful in stimulating faculty persistence in outreach behaviors, and that initiatives can benefit from the identification of critical actors and their potential impact on project goals. Findings also showed that the project team's relationship with the outreach client group was critical to the success of the project, and that faculty who tend to persist in outreach activity have a recognizable profile.

Introduction

There is widespread clamor among those funding public higher education that such institutions need to be more "accountable," better "connected," and more "committed to addressing society's critical problems and lifelong educational needs" (Bok, 1990; Boyer, 1992). Historically, the burden of fulfilling such needs has fallen to specialized units or staff (e.g., those in Cooperative Extension, adult and continuing education, or those faculty members with clinical responsibilities). However, modern experiences have demonstrated that outreach within this paradigm is no longer adequate to address these needs. In modern society, one of the primary challenges in the administration of higher education is to engage a broad base of faculty in activities that extend the institution's expertise and knowledge capacities and place university resources in direct service to society. For most faculty such engagement represents a significant culture change, and this change is greeted with trepidation by some. The modern university model represents a substantial departure from the dominant emphasis on on-campus instruction and research, and the related recognition and rewards systems that were built around the traditional university model (Lynton, 1995; Walshok, 1995; Ostrom, 1996). Expecting faculty to spontaneously embrace the new model and abandon the old is not altogether realistic. Such change is unlikely to occur without institutional mechanisms in place which encourage and support the desired faculty behaviors. This paper describes and discusses lessons learned from one university's attempts to implement such a mechanism.

Stimulating Faculty Outreach

To stimulate faculty participation in outreach (i.e., activities -- such as credit and noncredit instruction, demonstration projects, applied research, technical assistance, and policy analysis -- which are enacted for the benefit of audiences external to the institution), Michigan State University, a research intensive land grant university, initiated an All University Outreach Grant (AUOG) program. This "greenhouse" effort offered faculty and staff the opportunity to seek funding of up to $15,000 per project as seed money to support innovative outreach projects. Awards were disbursed over the course of three annual funding cycles, beginning in 1990. In all, $750,000 was awarded competitively to 118 project members affiliated with 54 projects representing 55 departments and all of the university's major academic units.

Although much rhetoric exists about changing faculty roles and reward systems, thus far little has been accomplished. The grant program discussed represented a unique institutional faculty change initiative, and one that went beyond mere rhetoric. Having made a substantial investment in this initiative, an attempt was made to evaluate the success of the program. A study was commissioned to explore the influence these financial incentives had in encouraging lasting faculty participation in outreach activities. In addition, information was sought which could be used to increase the likelihood of success in future outreach projects. This study attempts to accomplishthese goals in the following manner:

1) By developing a profile of those who were awarded the grants.
2) By using the data obtained to identify factors critical for outreach success.
3) By determining the degree to which faculty were stimulated and enriched by the outreach efforts, and by determining the degree to which they persisted in outreach behaviors.

Next the methodology employed by the researchers will be presented.

Methodology

The design for this study involved the conducting of one-on-one semi-structured phone interviews by a team of three interviewers. These interviews consisted of ten questions which interviewees had received in advance of the actual interview. Interview questions were designed to address a wide variety of issues that chronicled the life of the project. Grant recipients were asked to identify the barriers to project implementation which were present, as well as the sources of support which were available to them. Barriers and supports were further broken down into internal (i.e. within the university) and external (i.e. outside the university) components. Grant recipients were asked to indicate to what extent their involvement in the project led to their further commitment and involvement in outreach activity. The interview also contained an evaluation and reflection component; grant recipients were asked to discuss the lessons learned from their involvement in the project, the implications of their involvement for their personal career development (teaching, research, etc.) and the implications of their involvement in terms of how they would be evaluated and rewarded. Interviews ranged in length from fifteen minutes to one hour. The typical interview was approximately twenty-five minutes in length. Responses were directly entered into a computer database, coded for analysis, and subjected to qualitative and quantitative analysis.

The data set of this study contains multiple levels. Two levels of responses can be examined -- the level of the individual and the level of the project team. Basic objective information (i.e. funding amounts, rank and title of project members, academic units of project members, etc.) was available for all grant recipients and all grant projects, regardless of whether members had been interviewed. Thus the sample size for data reported concerning this type of information was 117 and 53, respectively.[1] Data which required subjective responses to be given (e.g. the identification of barriers and supports, the perceived influence of the grant on persistence behaviors, etc.) were obtained from the aforementioned interviews. An effort was made to contact all grant recipients for these interviews. A significant number of individuals (roughly 15%) could not be reached due to logistical issues (e.g. faculty members on sabbatical, faculty members who had left the university, etc.). Ultimately 57 individuals (i.e., a 50% response rate) representing 36 projects (i.e. 68% of the projects) provided their consent and were interviewed. Fifty five of these individuals provided data which was usable. Thus, subjective data reported at the individual level were based on a sample size of 55. An additional level of complexity is encountered when examining subjective responses at the project team level. This data was obtained based on an examination of information provided by the project's principal investigator (PI), or -- if the PI had not been interviewed -- by the highest ranking active member of the team who had consented to an interview.[2] Of the 55 individuals who had provided usable data, 30 were either principal investigators or co-principal investigators. Data from these 30individuals -- taken together with data obtained from the highest ranking project member -- ultimately translated into a sample size of 36 for project team level response data.

Before examining faculty persistence patterns, it is helpful to know something about the sample and the project teams. What follows is a brief discussion of the characteristics of grant recipients and their project teams.

Recipient Profile

The primary recipients of grants were faculty members, and senior faculty members appeared to dominate this group. Specifically, of the total group of grant recipients 63% held positions the major job duties of which were professorial in nature. Eighty eight percent of these faculty members held the title of Associate Professor or above, while only 12% were Assistant Professors (thus accounting for roughly 7% of the total group of recipients). The remaining 37% held positions the job duties of which were non-professorial in nature, although a large number of these individuals had held senior academic positions prior to taking on their current role. Grant recipients represented a wide spectrum of the university -- 55 separate university departments in all. The majority of grant recipients -- 55% of the total pool -- were affiliated with the core disciplines (e.g., College of Arts & Letters, Business, Natural Science, Social Science, Engineering, etc.). The College of Agriculture & Natural Resources (this includes Cooperative Extension) accounted for 25%, Medical disciplines (i.e., College of Human Medicine, Nursing) accounted for 15%, and 5% of recipients were from various other academic units (e.g., MSU Administration, Urban Affairs, etc.).

The size of project teams varied, but overall they tended to be quite small. Forty percent of the projects which had received funding were based on efforts by project teams consisting of only two persons, 32% of projects were run by a single person, 17% of project teams had three members, and 11% of project teams had four or more members. Forty percent of the total projects (21 teams) were multidisciplinary efforts, where at least two separate departments were represented by project team members.[3] Of the 111 individuals involved in project teams, less than five percent were involved in more than one project. No individual was involved in more than two projects. The projects themselves covered a wide range of subject matters – prenatal genetic risk assessment, horticultural genetic engineering, multimedia presentation of museum exhibits, and the exploration of long distance education alternatives were each addressed. Projects received an average grant award of $12,936. Seventy nine percent of the outreach projects were new, and 21% expanded upon a current or previous outreach effort.

Guidelines for Success in Outreach Endeavors

Critical to the success of any outreach endeavor is a clear statement of project goals, and the identification of factors which directly influence the achievement of such goals. One of the purposes of study was to obtain information which could serve as a practical guide for individuals engaged in outreach activity. Examination of subject responses to interview questions concerning barriers and supports allowed for the qualitative exploration of this issue. From subject responses three basic questions were derived which highlighted critical factors influencing project success. Prior to conducting an outreach project, a thorough examination of these questions on the part of faculty engaging in outreach is likely to have a positive impact on project planning and the overall likelihood of project success. These questions are as follows:

1) Who are the actors involved who have the capacity to influence the achievement of project goals?
2) What is the nature of these actors' involvement?
3) At what level are these actors involved – in other words, how critical is their activity to the achievement of project goals?

The first question focuses faculty members on the identification of critical actors. Certainly members of the project team itself and the client group should be noted here. These two critical actors operate in their ownsocial milieu, and thus actors which influence the environments of these groups should also be considered (e.g. the project team may deal with university administrators, departmental supervisors, etc., while the client group may be influenced by actors who supply them with meeting locations, supplies, etc.). The general system in which the groups exist should also be examined. As was found by members of one project team, governmental agencies have the capacity to radically influence a project -- even to the point of indirectly causing an untimely project demise.

The second question focuses upon the resources which the identified actors have an influence upon. These resources can include expertise or advice, time, money, physical equipment, affective support, human resources, technology, logistical factors, etc..

The third question focuses upon the degree to which actors can influence the project's goals. Some things to consider are the criticality of the actor (i.e., what are the consequences if the actor does not perform as expected?), the frequency with which the actor is involved (i.e., how often does the actor interact with important groups, and how much time is spent during these interactions?), and (if appropriate) the difficulty of the actor's role/involvement in the project (i.e. what are the effort and ability requirements placed upon this actor?).[4] Project planning and priorities should be adjusted according to how each of the aforementioned questions has been answered.

Persistence in Outreach Activities

Examinations of subject responses suggests that the project team's relationship with the outreach client group was critical to the success of the project; in the absence of a positive working relationship projects appeared to flounder, while those projects which cultivated such a relationship appeared to thrive and stimulate additional outreach activity on the part of grant recipients. Subject responses also indicate that faculty who tend to persist in outreach activity have a recognizable profile. These individuals were typically tenured faculty members who viewed outreach as part of their faculty role, who possessed prior experience in conducting outreach efforts, and who existed within supportive environments which encouraged and reward outreach activity. These individuals were able to forge strong working relationships with their clientele. Individuals who did not persist in outreach activity lacked the above characteristics and did not have environments which supported their efforts. These individuals appeared to encounter more problems with their clientele, and their problems were of a more serious nature.

Project level data indicated that 39% of project teams were able to solicit funding to continue the project beyond the grant period, and six percent indicated that they had helped project participants or the client group to obtain additional funding. This additional funding ranged between $1000 and $500,000. In all, 60% of grant recipients interviewed indicated that their participation in the AUOG program stimulated their involvement in ongoing outreach efforts and stimulated their thinking in developing new outreach efforts. Twenty four percent noted that they had sought additional funding for these new efforts. Sixty percent also indicated that their involvement enriched their research and teaching.

Taken as a whole, these data indicate that the grant money had its intended impact on a significant number of grant recipients. However, it should also be noted that a number of grant recipients also derived little from the experience. Room for improvement exists in the design and implementation of the grant program.

Informing Administrative and Faculty Practice

By providing a description of who takes advantage of an outreach incentive program and by analyzing the effects of participation, this study supplies administrators -- both in central administration and in the administration of adult, extension, continuing and community education programs -- with insight. Information regarding the utility of a grant program as a mechanism to influence faculty participation in outreach and to encourage lasting redirection of faculty efforts was presented. There are three clusters of implications from these findings. Thefirst cluster involves the redesign of the grant program to include 1) an orientation about the grant program to encourage more pervasive participation by faculty who lack outreach experience, 2) a project planning phase to provide time for forging stronger collaborations with partners on- and off-campus, 3) strengthened centralized supports, and 4) funding for fewer projects with increased allocations per award. The second cluster concerns faculty development with outreach endeavors. This would include investigation of lessons learned from past grant recipients on topics such as the design of appropriate and sustainable outreach activities. Realistic expectations for working with external constituents could be engendered, and the translation of outreach efforts into scholarly products could be encouraged. The final cluster deals with institutional policy changes to support outreach efforts. Institutional planning documents, faculty performance expectations, and unit and individual review processes and criteria should be modified to reflect the expanded role of faculty and staff in the university community.

Notes

[1] One project was removed from the sample due to the fact that events and circumstances prevented the project from being launched (the project involved only a single investigator, and grant funds were never accessed). To simplify matters, the decision was made to drop this individual from all analyses. Further complicating matters was the fact that six individuals were involved with two separate projects. Thus the data set actually contained 111 individuals. However, if one thinks of the data at the project level then 117 project positions need to be considered. To further simplify the presentation the decision was made to think of the data in terms of project positions. Thus frequency statistics which are presented with regard to the full sample treat the data in terms of 117 grant recipients holding 117 project positions. To make sure subject responses were independent of each other, an individual holding two positions was only interviewed for one of those two positions.

[2] In the event that the remaining faculty members were "tied" in terms of rank, the project member used for the analyses was selected at random from among those who were tied.

[3] Please note that projects which were conducted by a single individual could not be considered multidisciplinary efforts. Fifty eight percent of projects which were conducted by more than one person (i.e., projects conducted by a "project team") were considered multidisciplinary efforts.

[4] It is important to acknowledge the contributions of Levine (1983) here. In discussing job analysis, Levine noted the importance of focusing upon time spent, difficulty, and criticality when making task ratings.

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Lorilee R. Sandmann, Ph.D.
Director, University Outreach
56 Kellogg Center
Michigan State University
East Lansing, MI 48824-1022
phone: (517) 355-4589
E-mail: sandmann@msu.edu

David M. Waldschmidt, M.A.
Department of Psychology
Michigan State University
East Lansing, MI 48824-1117
phone: (517) 353-9166
E-mail: waldsch1@pilot.msu.edu

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DISCOVERING WHY ADULTS DO NOT PARTICIPATE IN FORMAL ADULT EDUCATION

R. Bradford Thomas and James H. McElhinney

Abstract

Evidence gathered by interviewing 16 adults was used to answer the question, *How do adults, who have not participated in formal education as adults, describe their reasons for not participating?.* The adults interviewed reported they had not participated in formal education in the past 10 years. Most had not participated since high school. Formal education was not a part of the world of these adults. They credited almost none of their behavior as acquired through formal education. In response to direct questions, most admitted, somewhat grudgingly, that their current competencies in reading and math were based on competencies acquired in K-12 education. They had reached maturity at a time when graduating from high school was an expectation. Also completing high school was not so much an educational achievement but more of a social achievement that made them adults. Formal education was for children. Graduation made them eligible for leaving home, for employment and for marriage. Graduation did *not* make them eligible for more formal education. They valued what was available, self-reliance and autonomy. They accepted dominance from an employer but rejected dominance from formal education. The competencies they developed to meet the challenges they faced included direct experience—trial-and-error, figure it out for yourself and, when these didn't work, ask a successful person they knew. They may have looked with some disdain at adults still dependent on others to control what was to be learned.

Introduction

This research differed from most other research regarding non-participation in formal adult education in at least three ways.

1) In contrast to other research, informants in this research were limited to those who stated, orally, in response to interview questions, they had *not* participated in formal education for more than ten years. By using non-participants as informants this research tapped a crucial source of evidence on non-participation in formal adult education usually excluded in other research . Much of the evidence in other research on non-participation was gathered from adults who *were* participating in adult education at the time they supplied the evidence. Using adults as sources of evidence who were already strongly enough committed to participation to overcome any barriers they faced excluded an important source of evidence.

2) Using interviews as the method of gathering evidence in this research could include non-readers as sources of evidence in this research. Often, evidence in other research regarding non-participation was gathered by asking respondents to respond on print instruments that required the informant to read. Limiting sources of evidence to adults competent in reading results in eliminating as sources of evidence adults who had limited competency in reading.

3) Using interviews as the method of gathering evidence in this research requires the respondent to construct her or his own response and avoids suggesting a response. By using a printed instrument other research limited the responses available to informants to the alternatives provided on the instrument.

Lack of time and money were most often reported in previous research as barriers/deterrents to adults' participation in formal education. However, neither money nor time were reported by these informants as important reasons for nonparticipation. Evidence provided by the informants in this study answered the research question clearly. When these informants faced the variable challenges of everyday living—challenges that required new competencies or new attitudes and values they used one or a combination of three approaches. These non-participants used trial-and-error, direct participation, or asked a knowledgeable person in whom they had confidence. Also, three reported they learned by reading. Some adult educators might label these responses as self-directed learning. The informants did not participate in formal education as adults because their backgrounds of experience with formal education had not produced a need for, or a confidence in, formal education. Furthermore, they had no interest in exploring potential benefits of formal education. They value practical wisdom of everyday problem solving over the scientific understanding provided by formal education.

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Academics' definitions of formal education for adults includes many variations. Learning is the act or process of bringing about changes in knowledge, attitudes, values, or skills as evidenced by changes in behavior (Merriam & Caffarella, 1991). Formal adult education is a process, usually under the direction of a teacher or facilitator, by which individuals whose major social roles are characteristic of adult status, undertake systematic and sustained learning activities for the purpose of bringing about changes in knowledge, attitudes, values, or skills (Darkenwald & Merriam, 1982; Adams, 1989). Most formal adult education is sponsored by a variety of institutions or agencies and is under the direction of a teacher or facilitator who takes on the role of mediating the way the learners approach learning (Merriam & Caffarella, 1991). Within the United States, formal adult education is sometimes viewed as a set of institutions that provide precise and important schooling needed by adults to effectively work and play within the society (Courtney, 1992) These definitions and descriptions imply that the emphases in formal adult education are to meet societal needs or the needs of groups who have special interests. Much formal education may or may not meet the needs of many individual learners. These definitions also imply that formal adult education may be controlled by persons other than the learners.

On a continuing basis, many needs for formal education of adults exist beyond the formal education of primary and secondary education. Beder (1989), while discussing the value of formal adult education in a changing and dynamic society, suggests that formal adult education is instrumental to, and may be required for, maintaining a good social order. "In the American tradition, it has been generally accepted that the good order is embodied in democracy" (p. 40). Thus, Beder found formal adult education important to maintaining the American democratic society.

Formal adult education is often behind the times. By the time important needs of the society or the individual are reviewed or taught, the society has moved on. If formal adult education is to play an important role in influencing the society, adult educators must find a way to anticipate needs. Because of the acceleration of social change, formal adult education must anticipate change with solutions based on contemporary concerns. The adult educator must be aware of the effects that may be imposed on the society by new ways of communicating, gathering and selecting information. There is a necessity to find ways to meet the future needs of people, else formal adult education will be addressing needs for the majority that have long since passed.

Perhaps only the method of pursuit of learning is different! Perhaps some have used systematic, planned approaches to learning, while others have achieved similar learning using self directed methods or by using a casual observing approach. In the judgement of Charles Adams (1989), "There are three basic dimensions to any formal learning process: a willing learner, a willing teacher, and content to be taught and learned" (p. 49). Major research reports that those who participate in formal adult education have been 15% to 40% of the available adult population (Boshier & Collins, 1985; Houle, 1961; Merriam & Caffarella, 1991). This paper focuses on why the remaining 60% to 85% are not participating in formal adult education.

Informants providing evidence in this study defined learning as 'figuring it out for yourself', and 'of asking someone who knows'. Informants learned directly by living in society and by meeting daily challenges as best they could and in ways most satisfactory to themselves. Obviously learning as defined by academicians in formal adult education is different from learning as defined by the informants used as sources of education in this research.

Methodology

Research in nonparticipation in formal adult education focuses on ideas and concepts that may be both individual and general. Because reasons given for nonparticipation may be described in a very individual context, a qualitative approach to research was most likely to give the best results.

> Qualitative designs are used when less is known about an aspect of development, when many rather than a few variables are suspected of being important, when the context of people's lives may be interrelated with the phenomenon of interest, and when discovery and understanding rather than verification are sought. (Merriam & Clark, 1991, p. 229)

The design of this study was guided by a qualitative interpretive perspective best suited to identify the reality of the individuals as that reality is related to formal education for adults.

Considered for this study were adults who had not been affiliated with (participated in) formal education (as described by the participant) for at least 10 years, and thus had not demonstrated a propensity for participating in formal adult education. Criteria for selecting the informants were as follows:

- The informants were selected from a population of residents of a Midwest metropolitan area.
- The informants were identified by networking through local union members, church members, and colleagues, to find four interested and willing informants. This small group was then expanded by asking the members to identify individuals who were potential informants. The final group consisted of eight women ranging in age from 30 to 67, and eight men ranging in age from 37 to 64. The economic status of the informants varied from an annual income of $30,000 to $60,000.
- All informants represented adults who described themselves as not participating in formal education during the past 10 years.
- Because the potential informants were not familiar with the criteria of formal education, the determination of participation in formal education was made by reviewing their responses to questions concerning their schooling and their response to the following: Considering your schooling (elementary, high school, college or vocational classes, class offered by your employer, or any other classes) please describe the last time you voluntarily took part in an activity that provided important information you needed. Include the date and approximate length of this activity.

Initial interviews were continued until 16 participants were identified for in-depth personal and group interviews. Thirty-one individuals were considered for inclusion in the study. Eleven were eliminated because they were unwilling to participate. Four individuals were disqualified because they either were currently participating in formal adult education or had done so in the previous 10 years.

After the 16 informants were identified, individual interviews were held with each informant. The first part of the individual interview was primarily an opportunity to develop rapport and to gather demographic information. Following the initial interview, which lasted no longer than one and one-half hours, additional individual interviews were conducted to expand and gather additional information needed to answer the research question. During the individual interviews, each informant was asked to participate in a small group session which was organized as a focus group and held as the final discussion session.

There were two focus groups held. One was composed of five male informants and the other was composed of three female informants. At these sessions, information gained from the individual interviews was introduced in a collective fashion so that anonymity was maintained. The focus group approach was used to allow information gathered by the in-depth interviews to be broadly reviewed and validated or invalidated. The focus groups allowed observation of the interaction among group members and identification of important broad issues surrounding the research question (Kuzel, 1992). It was apparent that sometimes informants responded differently than they had responded in the individual interviews. The differences in response were made manageable by comparing the group output to the data gathered by the individual interviews.

Data Analysis

The question this research addresses is, *How do adults, who have not participated in formal education as adults, describe their reasons for not participating?* Throughout the individual interviews, information on this question was always gathered indirectly; the research question was never asked directly. As the informants related their life experiences and described their need for skills and information, they described how they went about getting important information and/or skills. There were three preferred ways to meet these needs. The most prominent was trial-and-error or direct participation with a knowledgeable person (direct experience), followed by reading or asking for help.

However, learning important information and/or skills by participating in formal education was mentioned only one time in the individual interviews. Rudy was aware of the possibility of learning important information and/or skills by participating in formal education, but made no effort to participate in the last 10 plus years.

Formal education for adults, described by the informants as additional schooling, was not a way of learning important information and/or skills. Six informants (37.5%) had additional education either in a technical college or a university more than 10 years ago. Charles and Andy had associate degrees from a technical college. Eunice, Cyndy, Rudy, and Ann had at least one semester at a technical college or at a university. However, none of the six, considered this additional schooling as a way to learn important information and/or skills. As in the case of elementary and high school, these informants described their involvement in additional schooling as social or, in the case of Charles, a way to earn a living.

Summary and Conclusions

The primary purpose of this research was to answer the question, *How do adults, who have not participated in formal education as adults, describe their reasons for not participating*. The reasons described are reported below.

Reason 1

The resounding answer to the research question, as reported by the informants, was they were pleased with their employment and earned income and so found no need for, or value in, additional formal education. Furthermore, they had no interest in exploring potential benefits at the time of the interview."The lack of interest seemed to imply that their definition of formal education (schooling) was limited to improving job opportunities or increasing income. Most of the informants added they were happy with what they were doing in life.

Reason 2

The 16 informants clearly felt comfortable in the social niche they had developed. These individuals were socially comfortable, fairly secure, and saw no value to changing their lifestyles. Even those informants who were less than 50 years of age were comfortable in their status and their social positions. All of the informants seemed to be above at least the first, second, and third levels of Maslow's hierarchy of needs. That is, they had the comfort of food, shelter, safety, basic love and a sense of belonging. They also were satisfied with what they had. The informants had carved out lives they deemed "good." Research on participation in formal adult education shows some who participate do so for social reasons (Houle, 1961). The group of informants interviewed may avoid formal education for social reasons, that is, a fear of failure.

Reason 3

All informants were satisfied with the way they learned needed skills and/or knowledge. They were satisfied with, and skilled at, their current methods of learning. Self reliance and informal help from friends were valued as socially and intellectually rewarding. Formal education for adults seemed to be threatening and unacceptable in their social structure. The informants seemed to be proud of avoiding formal education provided by impersonal institutions where failure was possible. They disdained the need to learn from people unlike themselves, and in a place where a record was kept of their inability to solve their own problems.

Reason 4

Previous formal education (schooling) was not recognized as an important contributor to the informants' current or future adult lifestyles. They did not relate current understanding, knowledge, and/or skills as based on any learning through their previous education. Schooling, as described by the informants, was not credited with providing them with understanding, knowledge, and/or skills required to find employment or to support or enhance their adult lifestyles. Only after reflection, stimulated by the interviews, did the informants admit to learning to read, write, and do a little arithmetic through formal education. The informants did recognize the socialization that went on in their years of schooling, but were unclear as to whether social skill development was part of schooling or just part of growing-up.

Discussion

Formal education for these informants was not the way they described how they learned important information and/or skills. The most common way of learning important information and/or skills was by direct experience.

Direct experience involved learning by trial-and-error or by direct observation and participation with a knowledgeable person. If the informants could learn something on their own, by trial-and-error, they would pass on what they learned as "their" knowledge. In participation with a knowledgeable person, there was no sense of an anxiety when the informants asked a colleague to show them how to accomplish something. When it became their turn, they too would pass on knowledge in the same manner.

Other than hands-on, a few informants found an important way of learning was reading. In the few situations in which direct experience or reading did not work, they would try another method. However, that "something else" was never additional formal education.

Learning by the methods of hands-on and/or reading seemed to be accepted by the informants and their peers. However, there seemed to be a threat to their self esteem if they were involved in formal adult education to gain skill and/or knowledge. In this setting, the informants felt they would be in competition with others and seemed to have a fear they would fail if they could not grasp the idea or procedure they were studying. Informants could not identify how formal education would help them to improve their lifestyles, and they seemed to have an underlying concern about interacting with *strangers* in a *public* situation.

The informants acknowledged the need to continue learning but reported that they saw no value in adding formal education to their informal approaches to learning. For these informants, returning to formal education would have been a disruption to a satisfactory lifestyle rather than an enrichment.

Recommendations for Further Study

Each adult is unique! If there is a need to know why adults, either individually or as a group, do not participate in formal education, then the best way is to seek understanding directly from those adults who do not participate. This research shows that an effective way to understand, is to sit down and stimulate the adults to describe their beliefs, needs, and understandings—in their language. As an adult educator who is interested in attracting adults to more formal education, the results of this study were very challenging. If, rather than cost and time, adults do not participate in formal education primarily because they see no value in doing so, then those interested in attracting more adults to formal education must take a different approach to marketing this product.

In the early days of this study, it seemed, as much research suggested, there was a possibility that adults would describe money, time, and perhaps availability, as the primary reasons for nonparticipation. That is, the barriers described by adults participating in formal education, would be identified as reasons for nonparticipation by those adults who have not participated for several years. With this in mind, thought was given to ways that could overcome or reduce those barriers. However, because this study indicates the major reason for nonparticipation by adults is that they see no value in participating, a much different dilemma may exist.

Although this qualitative study of 16 adults cannot be generalized to a broader population, the results of this study suggest adult educators, interested in attracting adults to their formal education programs, may benefit from the indirect in-depth interviews of some adult members of the affected society. This may be time consuming but very worthwhile. The resulting programs may be better attended and better suited to the local subculture.

Adult educators may benefit from conducting similar studies with informants who report income levels below $30,000 and above $60,000. Also, additional study with informants who have at least a bachelors degree may prove to be valuable.

A Thought

The most important outcome of this research was the discovery of what the informants believed and some understanding of how they might act on those beliefs. The informants appear to be saying, "I'm happy and successful now. I'm living well without the need to become involved in formal education. I'm successful without having to lean on formal education. Schooling has never been very valuable in my life and I might fail. I don't need it."

Life events frequently add to the need for formal adult education. This research is in agreement with research in adult development that identifies crisis and/or transitional periods within the life span as conditions that may bring

adults to formal education. Loss of employment, divorce, death of a spouse, or other transitional phases of life often stimulate a need for formal education. Adult educators seem to be serving that section of the adult population that becomes dissatisfied with their current vocation or position within their chosen vocation and are seeking outside help. Participation studies identify vocational goals as the primary reason for adults to attend formal education (Johnstone & Rivera, 1965; Merriam & Caffarella, 1991). Formal education is focusing on adults who think that a particular degree or certification is necessary for their chosen vocational goals.
The remainder of the society may choose not to attend formal education for a myriad of reasons. If, as identified by this research, adults see no value or reason to participate in formal education, then serious thought must be given to the way adult education programs are promoted. This study indicates that 16 adults could not clearly identify the value of the formal education they undertook. Although this formal education was, for the most part, elementary or secondary education, those involved in one or two more years of formal education were no better able to identify value received.

No argument will be made here that there is a need for elementary and secondary schools to continue to change as the needs of the society change. There may even be a need for these schools to enhance their curricula so that what the graduate actually needs to function effectively within the society, is being taught. Rather, it is suggested that there is an important need for the graduating students, and perhaps the surrounding community, to better understand the importance and the value of the skills and/or attitudes and values being received.

It may be very worthwhile to strongly emphasize every third year or so that without the formal education being received in the elementary and/or secondary classes, the students would find themselves having difficulty finding desirable and profitable work, effectively understanding and identifying political candidates, initiating and maintaining effective relationships, recognizing logic and truth by filtering out propaganda, as well as other understandings important to their lifestyles. By helping the elementary and secondary students better understand the benefits of this early formal education, the effect may be to have a group of adults continuing to use formal education as a way of solving problems, identifying opportunities, and enhancing their adult lifestyles in addition to, as well as within, their vocation. This having been done, it is now the responsibility of the adult educators to provide needed emphasis to the importance of continuing formal education in meeting their students' needs to effectively embrace a changing environment.

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Jim McElhinney
Director of doctoral studies and professor of curriculum
Department of Educational Leadership, Teachers college
Ball State University
Muncie, In 47304

R. Bradford Thomas
17907 Autumn Hills Dr.
Houston, TX 77084

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THE PERCEPTION OF VALUES AND THE PROCESS OF PROFESSIONAL SOCIALIZATION AS AN EXPERIENCE IN TRANSFORMATIONAL LEARNING

Connie S. Wilson, EdD, RN

Abstract

Professional socialization has been of concern to professionals who have sought to facilitate the formation and internalization of a professional identity through the acquisition of specific knowledge, skills, and values congruent with the profession. The formal curriculum has been the traditional way to transmit values as a part of the professional socialization process, yet, it was unclear if professional values were actually being learned through formal didactic processes. The question posed in this qualitative study was how did nontraditional nursing students learn professional values through a classroom experience? Thus far, the process of professional socialization has been poorly understood without an adequate framework for which to view this adult learning process. Mezirow's transformational learning provided insight into how professional values were learned through critical reflection rather than by formal presentation. Findings show that nursing students examined personal and professional values by a reflective process following triggering events of six controversial areas arising from content, discussions and questions that resulted in emotional disequilibrium. Personal journaling was also a process of critical reflection.

Introduction

Professional socialization and subsequent professional development have been of concern to many educators in a variety of professions who have sought to understand and facilitate this learning process. The process of professional socialization involves the formation and internalization of a professional identity through the acquisition of specific knowledge, attitudes and values congruent with those of the profession leading to commitment and a sense of career (Stein & Weidman, 1989). Professional socialization is a learning process that takes place in a social environment that includes the educational setting and interactions with educators and other students (Edens, 1987). However, the actual learning processes in professional socialization are not well understood. Indeed, much of the professional literature assumes a pedagogy of transfer through didactic processes by which adults learn the knowledge, skills, and values of a profession (Barnitt, 1993; Cartwright, Davson-Galle & Holden, 1992; Quinn, 1990; Stein & Weidman, 1989). In the well-established debate over how professionals actually acquire professional competency (Benner, 1984; Cervero, 1988; Curry & Wergin, 1993; Schon, 1983), the pedagogical theory underlying most professional school practice has been seriously challenged. The more convincing view is that professional socialization with acquisition of professional values is actually an enculturalization process. Yet, some professional schools continue to operate on the pedagogy of transfer using didactic processes in the classroom to transmit values. Continued tension over the pedagological approach to teaching values and the persistent use of didactic processes in the classroom led to the question posed in this study, how do nontraditional nursing students learn professional values through a classroom experience? The question posed was significant as it addressed a crucial adult learning process and the current pedagological tension in the professionalization literature.

There has been no unified framework in which to study socialization" (Edens, 1987, p.7). Transformational learning as an adult learning theory that seeks to explain how adult learning is structured offers an alternate framework for which to view professional socialization as it involves a process of self-reflection. Transformational learning is the understanding given to the meaning of an experience that shapes people...in ways both they and others can recognize...and it can occur in structured educational environments" (Clark, 1993, p. 47). The focus of transformational learning is how and why changes in consciousness occur to affect values, beliefs, attitude, and knowledge in individuals and society. It is the emancipatory process of becoming critically aware" of the psychocultural assumptions that have provided criteria for perceptions of oneself and relationships (Mezirow, 1981, p. 6). The transformational learning process involves examining the meaning perspectives that provide criteria for making value judgments and for belief systems (Mezirow, 1990). Transformational learning as a rational or systematic process was consistent with how personal and professional values were reflected upon.

Review of Literature and Theoretical Framework

The concern regarding professional socialization has been echoed by adult educators in a variety of professional fields who have attempted to facilitate this learning process. Many studies have been done on professional socialization to help identify components related to this process that includes locus of control, work satisfaction, values, attitudes, role identity, personal and professional development, and learning styles (Bloland & Bornstein, 1990; Chappell & Colwill, 1981; Crow, 1986; Driscoll, 1983; Eli & Shuval, 1982; Merdinger, 1982; Stein & Weidman, 1989). Regarding professional values, Cartwright, Davson-Galle, and Holden (1992) argue that learners should be introduced to professional values through the formal curriculum so these could be critically examined in the classroom. Merdinger (1982) also supports teaching professional values in the classroom and cautions that learners would be otherwise unaware of the importance of these values in formulating professional commitment. Finally, Uustal (1983) contends that nurse educators need to include learning opportunities related to values in more formal and systematic ways. Collectively, these writers stress that the formal and informal curricula should professionally socialize students into the professional values and serve to ensure that they are actually taught.

Writers in professional and adult education who view professional socialization as an enculturation process emphasize the importance of the clinical or practice setting for the attainment of professional competencies and values (Benner, 1984; Cervero, 1988; Curry & Wergin, 1993; Schon, 1987). Meyer (1992) agrees with Schon that certain kinds of professional knowledge such as values cannot be taught but rather must be role-modeled by the instructor. Bevis suggests that faculty can promote values development by shifting from the traditional teacher role of "information giver" to the "expert learner" role where learning is contextual, dialogic and value-laden (Eddy, Elfrink, Weis & Schank, 1994). Enculturation is viewed as an interactive process rather than didactic.

Taylor (1995) reviewed empirical studies over the last 17 years pertaining to transformational theory that included the disorienting dilemma, context, critical reflection, other ways of knowing, and the actual model outlined by Mezirow. All of the studies reviewed used a qualitative methodology of semi-structured interviews. Most of the studies were unpublished and relied on retrospective reflection by the participants rather than a recording of the learning experience as it was actually occurring such as with observations and content analysis. Taylor concluded that there was little empirical verification on how transformational learning is promoted in the classroom; few critical critiques of previous research that led to redundancy and superficial exploration of concepts; and overall, an agreement of Mezirow's Perspective Transformation as a change in meaning perspectives (Taylor, 1995).

Methodology and Data Analysis

A purposive sample of eight baccalaureate sophomore nursing students participated in the study and signed informed consent. Students with a prior college degree or professional license were excluded from the sample as they could have prior exposure to professional values and previous formal learning experiences similar to those in nursing. Students were enrolled in a first year baccalaureate fundamentals nursing course in a university setting. The didactic component of the class met for six hours each week of the seven-week semester and followed predominately a lecture format. Students were required to keep daily classroom journals for the purpose of reflecting on classroom content.

In-depth two-hour interviews were conducted with the student informants on two occasions aimed at perceptions of and experiences in professional socialization and values. The subsequent interview was guided by issues and concepts raised in the initial interview. Interview sessions were audio taped along with recorded fieldnotes. Three observations of the classroom were made for two hours each at times when the content outline reflected moral, ethical, and values content. Observations were made with the use of an observation guide and limited to the didactic component of the course. Informants' journals were reviewed in the second, fourth and final weeks of the semester. The course syllabus, course text, course exams, and the program philosophy were also reviewed for reference to professional socialization and professional values. The use of multiple methods in this study was an attempt to overcome limitations in previous studies on transformational learning which were primarily retrospective interviews (Taylor, 1995). Coded data obtained from the in-depth interviews, audiotapes, classroom observations, and journals were prepared using open coding (Strauss & Corbin, 1990) and analyzed using the constant comparative method (Glaser & Strauss, 1967). Fieldnotes from the interviews, transcriptions from the audio tapes, and journal entries were examined line by line" (Strauss & Corbin, 1990) for important concepts then grouped into categories. Saturation occurred in the data when no new categories were identified and the data became repetitive (Guba, 1978). Credibility was established using triangulation of multiple sources and methods of data collection (Lincoln & Guba, 1985). Confidentiality was maintained through coded transcripts and fictitious names.

Findings

Critical Reflection and Emotional Disequilibrium

The formal curriculum contained specific areas of content that included formal presentation of professional values by lecture. The findings showed that the informants did not learn professional values by formal didactic processes. For example: I can't cite exact beliefs that the nursing group has", I can't really remember them", and All she had given us that day was lists of stuff", as recalled by three informants. The informants did not identify content areas that were traditionally value-laden as associated with professional values but instead identified controversial issues arising from content, discussions, or questions that generated much classroom discussion and required introspection of one's own value and belief system. Content on spirituality, death and dying, communication skills and also the discussions on abortion, wellness, and AIDS were each significant enough to trigger critical reflection with most of the informants. These areas were repeatedly identified as pertaining to professional nursing values. The significance was evidenced by the frequent comments about how the discussion, content, or questions hit me", struck me", and really made me think and question". Each trigger led to critical reflection and some level of emotional disequilibrium. Emotional disequilibrium was expressed as feelings of guilt, worry, and uneasiness that arose from an incongruence in personal and professional values.

Informants talked about the abortion issue and a question posed by the instructor, What if you were in an ER [Emergency Room] and the doctor pulled you out and said that you had to help with an abortion, would you do it?" Comments by three informants illustrate critical reflection and tension over conflicting personal and professional values. I can remember one thing that I thought I would never do...because you're supposed to listen to him and how your values are. And I thought I would lose my job because I'm against abortion to the...as much as you can be." But it made me think about how you're a nurse and if your values are strong and you feel that's wrong then you might not take part in it." Well, we talked about abortions briefly and being Catholic I'm expected to believe that it's not right but I really don't feel that way. People [classmates] were saying what they thought and it stirred up everybody's emotions."

The spirituality discussion led to critical reflection and emotional disequilibrium by examining the question posed by the instructor, Do you think its right for a nurse to pray with a client if they asked you to?" As an example four informants commented, That is something I hadn't thought about. It would have shocked me if someone had asked me." The importance of religion to patients is something I had not thought about directly with nursing. The privacy factor always concerned me, but if a patient asked me to pray and I felt comfortable I would." and If you don't feel that way you don't have to tell them [patients] that it is wrong. Just respect their [patients'] rights to think whatever they want if that's going to make them feel better and they are the ones' sick."

> The one day that we talked about religion really influenced me because I have all different kinds of patients in the hospital, they're all different races or all different religions. But I think, um, that made me think a lot about...I've never been asked to pray with anybody but it would be really awkward but I think I would do it. And she's made me think about how um, how I feel about something that will affect what I do with the client.

The discussion on AIDS led to reflection on values and emotional disequilibrium. For example two informants commented, I guess you do kind of question whether you should actually take care of a patient like that for fear of your own life, I guess." and I think that definitely made me think because I know for a fact that if a child were to come in...I wouldn't have a problem. I just think I would have a hard time having a [adult] patient with AIDS. I am not afraid to say that."

The death and dying discussion also led to critical reflection and emotional disequilibrium for most of the informants as evidenced by three informants' comments. I guess that was kind of disturbing because it kind of worries me how I'll handle it [death of a patient] at first." This really hit home with me because... I realized that I thought they should have been over the grieving by now but really they don't have a certain amount of time."

> That one really made me think. My aunt who recently had her father die has had a really hard time getting over this. It made me realize that we [family members] have been giving her [aunt] a real hard time. It made me feel guilty.

Finally, the discussions on wellness and communication led to reflection on personal and professional values with associated emotional disequilibrium. For example two informants commented, But that hit me when we talked about how a lot of nursing involves being a role-model and I know physically I'm not." and I know the one that really struck me was on communication. Just because I figured out that the way I communicate is not what is needed."

Journal entries also collaborated these six areas as significant. The purpose of the daily journal assignment according to the instructor was that it gave them the opportunity to reflect on things" that were covered in the classroom that they may not have done otherwise. Journal entries that appeared to be most meaningful involved critical reflection on controversial classroom content and discussions such as AIDS and abortion, according to the instructor. The instructor observed that the journal entries where the students said they wrote that they had never thought of it that way before or that it made them look at something another way illustrated critical reflection. For example, informants reflected on a question asked in class about should a person who has lung cancer who smoked for 40 years and a person who has lung cancer who has not [smoked] be treated the same? I know I as a nurse am obligated to treat both the same and to be objective. But to me its kind of worse for me with the person who has not smoked."

Classroom observations revealed active participation by most of the students regarding these types of issues. The instructor used questions that would generate controversy and discussion that prompted students to examine their values and beliefs and those of the profession. For example, How do you feel about Mickey Mantel getting a liver transplant?" or Is it a nurse's obligation to pray with a patient if you were asked to?" Students would consider their own points of view and value system in response to the questions posed by the instructor.

Conclusion

Findings of the completed study indicated that students were introduced to professional values but these were not learned through the formal curriculum using didactic processes as was consistent with the literature on professional competency (Benner, 1984; Cervero, 1988; Curry & Wergin, 1993; and Schon, 1983). Findings supported the view of professional socialization and integration of professional values as an enculturation process that included critical self-reflection on personal and professional values. The traditional view that professional values can be learned in a classroom by didactic processes was refuted. Instead, professional values were found to be learned through a critical self-reflective process initiated by an abrupt onset of a trigger that prompted critical self-reflection on personal and professional values that was evident through the interviews, classroom observations, and classroom journals. Six controversial areas explored in the classroom served as triggers for critical reflection: abortion, AIDS, communication, death and dying, spirituality, and wellness that arose from the content, discussion, and value-laden questions. It was through these discussions, questions, and content areas that the informants could relate to personal and professional values that at times were in conflict with each other. Conflict in personal and professional values generated feelings of uneasiness or emotional disequilibrium in the informants.

Mezirow's theory was a useful framework for exploring professional socialization as an adult learning process. The framework addressed the concern voiced by Edens (1988) that up to now there has been no unified framework for which to view professional socialization. Findings of this study lend credence to Mezirow's disorienting dilemma and critical self-reflection as components involved in adult learning. The present study found that exploration of the six controversial areas promoted transformational learning in a classroom setting. This finding adds to the literature on adult learning and addresses the lack of empirical verification expressed by Taylor (1995) of how transformational learning can be promoted in a classroom. Furthermore, this study addressed methodological concerns voiced by Taylor (1995) regarding previous research that used Mezirow's framework by the use of multiple methods of data collection and interviews conducted concurrent with classroom experiences.

A need for further research on the concepts of Mezirow's adult learning theory exists as suggested by Taylor (1995). Further exploration is suggested for identifying other triggers to critical reflection in a classroom setting that promote professional socialization. Investigation is needed on how professional values are integrated into an existing value system as an enculturalization process. The study demonstrated that practices such as the use of value-laden questions and personal journaling that foster critical reflection on values are powerful to the process of professional socialization.

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Connie S. Wilson, EdD, RN
Assistant Professor
School of Nursing
University of Indianapolis
1400 East Hanna Avenue
Indianapolis, Indiana 46227

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	E-Mail Address: dirkx@msu.edu	Date: 10/9/02

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